The Enimie of Idleneſſe:

Teaching a perfect platforme *how to indite Epiſtles and Letters* of all ſortes: as well by anſwere as otherwiſe: no leſſe profitable then pleaſaunt.

The whole diuided into foure books: now newly publiſhed and augmented, *by W. F.*

The Contentes appeare in *the Table at the latter end thereof.*

This booke by practiſe of the penne,
And iudgement of the wiſe:
Standes Enimie to Idleneſſe,
And friend to Exerciſe.

AT LONDON
Printed by Henric Middleton, *dwelling in Fleetſtreet,* at the ſigne of the Falcon.
ANNO 1582.

TO THE RIGHT worſhipful and vertuous,

Maiſter Anthonie Radcliffe, Maiſter *of the worſhipfull Companie of the Merchant Tailors of London, and other the Wardens* and commonaltie of the ſame: All increaſe of worſhip with proſperous proceedings, and eternall felicitie.

VVHo couets craggie rock to clim
of high *Pernaſſus* hill,
Or of the happie *Helicon*,
to draw and drinke his fill:

Let him the worthie workes ſurview
of *Phare* that famous wight,
Or happie phraſe of *Heywoods* verſe,
or *Turberuyles* aright,

Or *Googe*, or *Golding*, *Gaſcoyne* elſe,
or *Churchyard*, *Whetſtone*, *Twyne*:
Or twentie worthie writers moe,
that drawe by learned lyne.

Whoſe painful pen hath wel procurd
each one his proper prayſe:
Whoſe right renoune aboue ỹ skies
triumphant fame ſhall rayſe.

And haſt him hence: No ſuch thing
thats worthie ſcarce ỹ view, (here
Saue onely how to learne t' indite
a Letter, this is true.

Appelles painted peece packt hence,
ſo is *Pigmalions* skill,
No curious cunning coucheth here,
fine fancies to fulfil.

Here reſtes a plaine vnpoliſht worke
whereat groſſe heades may grope:
And finde therein ſome needful thing
for their behoofe (I hope.)

Who thus doth thinke, he ſurely ſhal
haue that he thinks to find:
A work that may right well (I truſt)
contents th' indifferent minde.

And ſuch a worke as needfull is,
(ſo doth experience prooue,)
Where vrgent matters of our owne,
or friends to write vs moue.

As for example, when our friend
in any forraigne land,
Farre diſtant is, and we deſire
to let him vnderſtand,

Of this or that, of warres, of peace,
of ſtraungie newes, or elſe,
Of other thinges that neede requires:
this worke the practiſe tels,

And ſhewes by louing letter, how
our mind ſhall be diſcuſt,
What order, or what Methode eake,
therein obſerue we muſt.

Howe to beginne, howe to proceede,
and howe the finall end
Muſt ordred be in each affaire,
to foe, or elſe to friend.

So that peruſing theſe precepts
in euerie point throughout,
A Letter, or Epiſtle well
compoſe we ſhall no doute.

By which moſt needful thing we may
communicate our heart
Vnto our friend, though diſtance far
haue vs remou'd apart.

By Letter we may abſence make,
euen preſence ſelfe to be,
And talke with him, as face to face
together we did ſee.

By letter we may tell our ioy,
by letter ſhewe our griefe:
By letter from our friend againe,
we may receiue reliefe.

By letter what ſo hart can thinke,
or what can head deuiſe,
To friend or foe, the ſame we may
preſent before his eyes.

Our

Our horſe at home in ſtable ſtandes,
our purſe alſo we ſpare,
When louing letters trotte betweene
and minde to minde declare.

It blabbeth not abrode the hid
and ſecrete of our minde,
To any one, ſaue vnto him,
to whome we haue aſſignde.

And looke what ſo wee charge it tell,
it miſſeth not a iote:
Where meſsinger by word of mouth
might hap forget his note,

And either tell ſomewhat too much,
or elſe leaue ſome vntolde:
So that the little letter well
to truſt we may be bold.

More might I proue in praiſe hereof,
but ſure it ſmally needeth:
For verie neede it ſelfe, the proofe
in euerie braine now breedeth.

Though then this preſent worke perhaps
be not ſo finely pend,
As ſuch a matter might require,
yet pardon do me lend.

For know you ſure, I meane not I,
the cunning clarkes to teach:
But rather to the vnlearned ſort,
a few precepts to preach.

A needleſſe thing (no doubt) it were,
vnto the body ſound,
To miniſter Phyſicians ayde,
where no diſeaſe is found.

But if diſdayning toungs do ſay,
'tis boldly done of thee,
To take in hand ſo great a charge,
thou ſhouldſt haue let it be:

That other ſome more learned heade,
or man of yeares more graue,
Might haue depainted out the ſame,
with phraſes fine and braue.

Ile thus replie. It's better that
the body ſhould be fed,
With bread of barlie, then it ſhould
for lacke of foode be dead.

So yet if *Momus* hap to mowe,
or *Zoylus* chaunce to chide,
(Whoſe churliſh checks ech painful pen
of force ſomtime muſt bide.)

Then to your worſhips I appeale,
for iuſt defence herein,
Requeſting that your lawfull ayde,
and fauour I may win.

which once obtaind (I make accoũt)
will fully counterpaile,
The baſenes of my ſimple ſtyle,
that elſe might hap to quaile.

Throgh baneful bit of ſtinging tõgs
that neuer ceaſe to clatter,
In corners darke with deepe deſpite,
againſt each modeſt matter.

Therefore in humble wiſe (I ſay)
your patronage I craue,
From rude and ranck reproches al,
this ſimple worke to ſaue.

So ſhall you ſtil encourage me,
to practiſe further paines,
And pray for your proſperities,
to him that rules and reignes,

In heauen aboue, where I do wiſh,
(when ye haue runne this race
Of mortall life) your worſhips all,
to haue a dwelling place.

Yours at commaun-
dement,

W. Fulwood.

To the reaſonable Reader.

AS many men, ſo many minds. As many faces, ſo many fauours: It is ſeldome ſeene, two men to be of one minde, nor two faces of one fauour. A very hard matter were it then for one man, to paint rightly all fauours, but much harder to pleaſe well all fancies: for that were to doe that which neuer yet was done. And as I am no perfect painter, (for that I cannot cunningly iudge of all colours:) ſo am I neither a pleaſing Poet, (for that I am ignorant of a number of notable fictions, wherewith ſome others are fully fraughted:) yet will I do mine endeuour to pleaſe as many as I may, eſpecially ſuch, as will reſt themſelues vppon reaſon, the other to pleaſe it were very geaſon.

But nowe let vs come neare to the matter. The cunning clarke hath ſmall neede of a teacher. It is the vnskilfull ſcholer

ſcholer that wanteth inſtructions. Mine onely intent therfore at this inſtant is to place downe ſuch precepts, and ſet forth ſuch inſtructions, as may (in mine opinion) beſt ſerue to edifie the ignorant: and thoſe not vnprofitable, but very needful. The matter that I meane to intreat of, I haue intituled, The Enimie of Idleneſſe. It conſiſteth chiefly vpon ſundrie neceſſarie inſtructions & examples, for the inditing and compoſing of epiſtles & letters, which title I haue thought conuenient to be added thereunto, for that not only, when weightie buſines and vrgent affairs require, it may ſtand thee in good ſteade: but alſo at idle times, when opportunitie permitteth, for the auoiding of idleneſſe (the capital enimie to al good exerciſe, & common cõſumer of youth,) this worke teacheth thee in what ſorte thou maiſt (I ſay at ſuch vacant times) take thy penne in hande and gratifie thy friend with ſome pretie or pleaſant conceite: whereby thou ſhalt not onely obteine

teine at his handes the more friendſhippe, but alſo purchaſe to thy ſelfe the more experience, which conſequently will turne both to thy pleaſure and profite. And not that onely ſhalt thou learne by reading theſe leaues, but alſo prettily to quip thy foe, and orderly to aunſwere whomeſoeuer ſhall write vnto thee, bee it friende or foe, high or lowe, rich or poore, old or yong, or whatſoeuer he bee. Wherein howe ignorant a great number are, & what blockiſhe Letters doe paſſe betweene many, & ſo conſequently what neede of reformation, I refere me to thy reaſonable conſideration. Well I wot, and willingly will confeſſe, that of many other I am the moſt vnmeeteſt to take this charge in hand, as well for lack of learning as want of wiſedome, and yet as apt as any in reſpect of good will to ayde the ignorant, and to beſtowe abroade the ſimple talent, that God hath lent me: wherein how ſlowe and vnwilling to doe the like many learned and wiſe are, who farre better might profite

their,

their countrie, (the aduauncement wher-
of ought chiefly to be preferred) with sob-
bing sighes may sorowfully be considered:
& haue (no doubt) great need to be spurd
and prickt forward, euen like vnto fatte
loytring iades that sticke fast in the myre:
when the litle leane nagge spurteth on a-
pace. I trust thou shalt herein finde varie-
tie & choyce of matter, sufficient to satis-
fie thy expectation, and such as may serue
for thy commoditie: so doeing I haue my
desire. Be not then too carping curious, e-
specially aboue thy capacitie, that the old
Prouerbe (Asinus ad Lyram) *be not*
verified in thee. Thus fare
thou well.

The

¶ The Booke to the lookers on.

WHo lackes experience orderly t'indite,
A Letter or Epiſtle to his friend,
Who willing would in friendly ſort requite,
The friendſhip had by letters friendly pend:
Or who his foe (that hath him offred wrong)
Would gladly teach to ſing ỹ ſelfe ſame ſong.

Who would to Lord or Ladie write his will,
To rich or poore expreſſe in plaine his minde:
Who ſo aright would rule his quiuering quil,
In great or ſmall affaires to him aſſignde:
Let ſuch (I ſay) my leaues & lines well viewe,
So ſhall they finde the forme and order due.

And if I then a double thankes deſerue,
Yet ſingle ſhare I ſeeke but to obteine:
From reaſons rule I wiſh no man to ſwerue,
Thou maiſt by me, I nought by thee ſhal gain,
Report a truth, be not too curious nice:
Els ſhalt thou know of Midas eares the price.

The first Booke,

Conteyning certayne NECESSARIE Instructions for the inditing of Epistles, and Letters, with their examples: And first of the definition, inuention and commendation of an Epistle or Letter.

FOr as much as we are determined at this present to intreat of the inditing and composing of Epistles and Letters, we doe therefore thinke it conuenient (*more Philosophorum*) first of all to define what an Epistle or Letter is; to the ende that the matter which wee take in hande maye the better bee vnderstoode (wherein also we intend to be briefe.)

An Epistle therefore or letter is nothing else, but a declaration (by writing) of the mindes of such as bee absent, one of them to another, euen as though they were present. And as tou- Definition.

ching ỳ certeintie where & when the same was first inuented, surely I think it not greatly to the purpose, neither haue I much searched to knowe it: yet do I remember, that the ancient Poet Lucane doth giue vs some cause to cõiecture, that the inuention of Epistles was first found out in the citie *Memphis*, saying thus, *Conficitur bibula Mẽphitis charta papyro*. And surely by the opinion of sundrie others, the same should appeare to haue bene inuented long before the vse of Orthographie was knowẽ, For the Egyptians before the deuise of Orthographie or writing was practised, did accustome to communicate their minds one to another by certaine figures, characters, and shapes of things, which serued thẽ in stead of Epistles or letters: wherby the antiquitie therof appereth to be such as the same may rightly be cõiectured to be brought forth euen almost with the creation of man. So that it should now seeme altogether needles, to giue any further commendation thereunto.

were

were it not that a good thing cānot be too much praiſed: for (ouer & beſides that wōderful antiquitie) the very cō-tinual and daily neceſsitie thereof, to-gether with the cōuenient & profita-ble direction thereby, either of our owne buſines or others, doth greatly aduance the due cōmendation of the ſame: wherein alſo we may not forget the ſingular delectation of mind that we often poſſeſſe thereby, in the plea-ſant diſcourſing with our friends, and as it were in the enioying of their cō-panie, and preſence, euen at ſuch time as when they be farre diſtant from vs, which no doubt ſtrongly rendreth the vſe of Epiſtles and Letters to be moſt needefull and commodious.

Of Epiſtles or letters there be three principal ſorts, for ſome are addreſſed to our ſuperiours, as to Emperours; kings, princes, &c. Some to our equals, as to merchāts, burgeſſes, citizens, &c. Some to our inferiors, as to ſeruantes, labourers, &c. If we ſpeake or write of or to our ſuperiors, we muſt do it with

nour, humilitie & reuerence, vſing to their perſonages ſuperlatiue, & comparatiue termes: as, Moſt high, moſt mightie, right honourable, moſt redoubted, moſt loyall, moſt worthie, moſt renowned: and ſo of the reſt altogether according to the qualitie of their perſonages. And it is to be noted that of ſuperlatiue, comparatiue, poſitiue or diminutiue termes, wee muſt vſe but three at once at the moſt.

Note alſo that moſt commonly in Epiſtles and Letters, there be three neceſſarie pointes to be obſerued. The firſt is the ſalutation or recommendation, which is made in ſundrie manners, according to the pleaſure of the inditer, as may well bee perceiued by diuers ſtyles hereafter following.

The ſeconde is the Superſcription, which muſt be done according to the eſtate of the writer, and the qualitie of the perſon to whome we write: For to our ſuperiours wee muſt write at the right ſide in the neither end of the paper, ſaying: By your moſt humble

and

and obedient ſonne, or ſeruaunt, &c. Or, Yours to commaund, &c. And to our equals we muſt write towards the middeſt of the Paper, ſaying: By your faithful friend for euer, &c. Or, Yours aſſured, &c. To our inferiours we may write on high at the left hand, ſaying: By yours, &c.

The thirde is the ſuperſcription, which muſt be vppon the backeſide, the Letter being cloſed, ſealed, and packed vp in ſeemely ſorte, wherevppon muſte bee written his name to whom the letters ſhould be addreſſed & his dwelling place (if it bee not notoriouſlie knowen) placing therewith the name of his Dignitie, Lordſhippe, Office, Nobilitie, Science, or Parentage: And if wee write moe of them than one, the cheefeſt and permanent dignities muſt be written firſt, then the conſanguinitie, and afterward the mutable dignitie, as for example: To my Lorde of ſuch a place, my couſin, Maiſter of the requeſtes, &c. If wee write to our Superiour, wee muſt vſe

all honour and reuerence without embasing his name, or style, as, **To the King our Soueraigne Lord: To our Reuerend father in God the Bishoppe of, &c. To the high and mightie Lorde, my Lorde of, &c. To my Lord of, &c.**

If we write to our equall, we must place in the superscription, his name, and the name of his dignitie or office, furnished with a seemely positiue or two at the moste, correspondent to the manners and dignities of the person, as, **To the right worshipfull such a one, Merchaunt and Citizen of London. To his moste assured (or trustie) friende; such a one, &c.**

If wee write to our inferiour, wee may vse in our superscriptiō: **To his louing sonne, such a one, &c. To his trustie seruaunt, such a one, &c.**

It is to be noted, that it becommeth not an inferiour person, writing or addressing his words to his superior, to speake or write, by the imperatiue or cōmanding mood, as if one should

say

ſay thus: Soueraigne king, behold a valiant man, make him knight: Behold ſuch a one, who is a good Clark, giue him a benefice. But with all humilitie we muſt ſay: Moſt mighty ſoueraigne, I aſſure your maieſty that he is an expert man, pleaſeth it you to haue him in remembrance. Such a one ſæmeth vnto me to be verie learned and ſkilfull, it were a charitable deede of your maieſtie, to prouide for him, and therefore I am bold to commit him to your remembrance.

If wee addreſſe our Letters to our equall, wee muſt write with a certeine familiar reuerence, vſing poſitiue and comparatiue termes, and verie few ſuperlatiue, as, Wiſe, ſage, honourable, worſhipful, diſcreete, renowmed, &c.

If wee write to our inferiour, wee maye vſe a certeine kinde of modeſt and ciuil authoritie, in giuing them plainely to vnderſtande our intent & purpoſe.

A Merchant hauing many ſeruants,

to his cheefest may speake or write by this terme, **You**: but to them whome hee lesse esteemeth, and are more subiecte to correction, hee maye vse this terme, **Thou**, or otherwise at his discretion. Also a father to his sonne may doe the like.

If Epistles or letters should be written amongst fond, lunatike, or folkes without reason, to such maner of people it were but simplicitie to giue instructions. Yet notwithstanding, because this place remayneth vnfurnished, and for that *Stultorum infinitus est numerus*, I will declare something of that which I haue seene and heard: For some write thus, **Patrick Spendall Prince of pouertie, to his Gossip Danie Dawcocke Doctour of Dronkenship sendeth greeting, &c.**

Before we take in hande the materiall instrumentes wherewith to write an Epistle or Letter, wee haue cheefely to consider these pointes following: to wit, the estate, dignitie, or qualitie of him vnto whome wee write:

write; whether he be a publique perſon, or a priuate, whether he be rich or pore, a friend or an enimie: alſo whether hee bee of our familiar acquaintance, or but a ſtranger vnto vs. There bee ſome of ſo ouerthwarte a nature, that they neuer take pleaſure to reade any thing that is written vnto them, be the matter neuer ſo pleaſaunt or eloquent: vnto ſuch it behooueth to write pithilie and briefly: But to them whome wee knowe doe take pleaſure in reading of Letters, we ſhoulde, and may without danger, write both amply and eloquently.

When we write to the Spiritualtie, wee muſt reuerence them, and that by right: for ſuch perſons are called of God to high dignities: and if wee requeſt any thing at their handes, wee muſt humble our ſelues, giuing them that honour and reuerence which is iuſtly due vnto them. Yet wee muſt warily take heede that wee exalt them not too much and more then reaſon would permit, for ſo might we be noted

ted of flatterie & adulation, and they themſelues alſo might therewithall iuſtly bee offended: therefore let vs take heede that we write not raſhely or vnaduiſedly.

But if wee write to our friend, we may make our Epiſtle or Letter, long or ſhort, as we ſhall think beſt, and as it ſhalbe moſt delectable: For a friend taketh all thinges agreeable and in good part, and excuſeth euerie thing that he may reaſonably excuſe, where as ỹ enemie contrariwiſe quickly reprehendeth and argueth, yea, where there is no fault nor cauſe of offence. And therfore he that writeth to a perſon of ſmall acquaintance, or where he doubteth will be ſmall eſtimation made of his writing, muſt wittily and firſt of al declare, that he hath iuſt occaſion, for ſome honeſt cauſe, to beare him good wil, & therfore at that preſent hath the rather thought good to viſite him with his letters: but not to vaunt himſelf, nor to write arrogantly, as to ſay, I would that you ſhould

vnder-

vnderſtand what I am, &c. And then afterward to be briefe & circumſpect.

And aboue all things we muſt take heede, that wee write not of higher matters, then our knowledge or capacitie doeth comprehend: for thereby are fooles knowen and manifeſted, euen as they bee that preſume to diſpute of thinges, that either they vnderſtande not, or elſe haue verie little knowledge in them.

Alſo wee muſt not write to them that be ſimple & ignorant by termes that be ſtrange and vnknowen, for ſo ſhould they haue iuſt occaſion to ſuſpect, that we deride and mock them.

And in fine reteine this for a principle, that the beſt language that may be, is the common & familiar ſpeach, and not that of rare & diffuſed phraſes, or vnckhorne termes skummed frō the Latine, nor of too baſe termes & barbarous, or termes vnknowē, except in certaine places, for there is nothing more decēt, thē to keep a meane in all things, and nothing more ſure,

then

then to ſwim betweene two Riuers *Nam in medio conſiſtit virtus.* And as Horace ſaith,

Eſt modus in rebus, ſunt certi denig, fines,
Quos vltrà citrág, nequit cõſiſtere rectũ:
A meane there is in matters all,
and certaine bounds are pight:
On this ſide or beyond the which,
nothing can ſtand thats right.

Furthermore, it is to be conſidered, whether the matter that wee write of be honeſt, iuſt, or ſuch like: or whether it be ſlaunderous, doubtfull, obſcure, &c. For if the matter of it ſelfe be honeſt and perfect, then needeth it but ſmall perſuaſion: but if it bee doubtfull or obſcure, it behoueth to make the larger diſcourſes: if it bee ſlaunderous or vnhoneſt, then muſt be added therevnto agreable remedies: as Terence doth, excuſing diſſolute perſons, for he ſaith, It is either through negligence of their parents, or for pouertie, or by flatterie. And ſo likewiſe, he that would defend a theefe, may alledge that it was done through com-

panie

panie, or euill counſel, or through pouertie, or that hee was diſtract of his wits. Who ſo wil more circumſpectly and narrowly intreate of ſuch matters, let them reade Maiſter Wilſons Rhetorike, or Maiſter Raynoldes.

Moreouer, there bee ſundrie other ſortes of Epiſtles and letters, for ſome are Theological or diuine, as be the Epiſtles of *Plato*, of *Denis*, and of the Apoſtle *S. Paul*, *S. Peter*, *S. Iames*, and *S. Iohn*: other ſome are of manners and vertues, as thoſe of *S. Auguſtine*, S. *Hierome*, *S. Ambroſe*, *Seneca*, *Cyprian*: and other ſome are of great importance, as of peace, warre, and gouernment: other ſome of newes: other of recommendations: other of admonition: other of loue, as be thoſe of *Ouid*, and of *Propertius*: other of domeſticall familiaritie: and other ſome are pleaſaunt and ioyfull. But in this little volume we will onely intreate of the moſt vſual, and of ſome diffuſedly, & the ouerplus ſhall remaine to the imagination of gentle mindes, who by the

ſkill

skill of their penne, were able to repaire the whole ruine of Rhetorike, if there should happen any destruction or detriment.

Euery Epistle is either of Doctrine, of Mirth, or of Grauitie. The Epistle of Doctrine is that, wherein are expressed all good and euill thinges to them that be absent. That of Mirth is, which by pleasaunt, long, and familiar language, is made either to comfort, to reioyce, or to get the good will and beneuolence of them whom wee write vnto. And that of Grauitie is, when the matter is moral or ciuil, &c.

And al these three sortes doe tend to their proper endes. For whosoeuer writeth of Doctrine, ought to haue regarde to this end, to profite and instruct them vnto whome he writeth. He that writes of mirth, must tend to recreation and pastime, vsing ioyfull and merrie language, pleasant speach, & iests. He that intreateth of grauitie, must haue respect to honor & profit,

Example

Example of an Epiſtle of Doctrine.

THE Epiſtle of Doctrine may bee certeine, or doubtfull in his ſubſtaunce: certeine, when wee render a cauſe, reaſon, authoritie, or opinion of that which we write: doubtfull, when we leaue the matter in ſuſpenſe or not fully condeſcended vppon, as if wee ſhould write thus: You haue written vnto me to certifie you, whether ſorcerers do vſe to ride vpon a beeſome, & practiſe ſuch other like trim trãmes. For anſwere: Seeing that of many ſuch like matters, there be diuerſe opinions, I leaue the caſe euen as it is: For in this matter and other of greater importance, wiſer men then I, do ſtand in doubt, I will therefore holde my peace, and make you none other anſwere.

Example of an Epiſtle of Mirth.

AN Epiſtle or letter of Mirth muſt be indited with pleaſant language, as to ſay thus: For newes in theſe quarters you ſhall vnderſtand that

tha tone of our neighbours is lately returned from Turkie, and hath told me for a certeinty, that ẏ great Turke doth altogether wallowe in worldly plesures, wherin he setteth his whole felicitie. And amongst other his pastimes, he deliteth in singing & Musicians, whom at the beginning of Winter he sendeth into a certeine countrey so colde, that their voyces & tunes as sone as they are out of their mouths, do incontinently remaine altogether frosen vntill such time that the Winter be past: And when the Springe time approcheth, then this great Turke accompanied with the Ladies and damsels of the Countrie, causeth sundrie great feastes and banquets to bee made, remayning there till the Sunne ware warme. And then begin the voices and tunes of the yere past, to vnfrise and thawe, resounding verie melodiously in the Aire throughout the whole countrie, &c.

Example of an Epistle of Grauitie.

An

AN Epiſtle of Grauitie, as before is ſaide, muſt bee of Morall or ciuill matters tending to honour: as to ſaye thus: Sir, ſæing that the publique weale is to be preferred before particular profite, howe can wee honeſtly refuſe this combate? And if for the mainteyning of the fayth of Jeſus Chriſt againſt the Turke, wee ought to ſpare neither body nor goods: what may be ſaide of the refuſall, delay, or ſubtill reaſons, but that wee bee cowards, traitours, wicked heretikes, and worthie of perpetuall reproche? For my parte, I will rather quite abandon and put all in hazarde, then otherwiſe: The like I alſo requeſte and counſell you to doe, to the ende that we may get euerlaſting honour, &c.

¶ *The diuiſion of an Epiſtle or Letter.*

IT is to be noted that euerie Epiſtle conteineth three partes, euen as an argument doeth, which conſiſteth of the *Maior*, the *Minor*, and *Concluſi-*

on, which ỹ Orators call the *Cauſe*, the *Intent*, and the *Conſequence*. The *Cauſe* is in place of ỹ *Maior*, which moueth or conſtraineth vs to writ to another, willing to ſignifie vnto thē our mind. The *Intent* is in ſtead of the *Minor*, whereby we giue them to vnderſtand what our mind is by Epiſtle or letter. The *Conſequent* or *Concluſion* is of it ſelfe ſufficiently knowen.

The firſt ſtyle or manner wherein the Cauſe is ſpecified.

SYr you haue written vnto me, and deſired me that I would lende and ſend to you by your Lackie this bearer one of my bookes for your recreation & paſtime. And for that by your Epiſtle ſo eloquently compoſed and indited, I perceiue your great affection and deſire: therefore am I conſtrayned, and (by your letters full of humanitie) compelled, to make you anſwere, as one, who altogether is determined to ſhew you that pleaſure to lend and ſend you the booke that you demaund: for in ſo doing I hope that

(in

(*in caſu ſimili vel maiore,*) you wil anſwere me according to my expectatiō, which may ingender betwæn vs not only a mutuall loue, but alſo a perpetual benetuolence, & cōtinual good will.

The three foreſaide parts muſt be in euerie Letter & Epiſtle, either couertly or plainely: And a man maye alſo adde thereunto diuerſe and ſundrie other neceſſarie clauſes, but euery thing in as briefe order as may be, and according as the cauſe requireth and importeth: and it is not needfull alwayes to write the cauſe, but it is requiſite to write the intent and the conſequence or cōcluſion: for the conſequence dependeth of the two firſte, the which muſt be very much, either perſuading or diſſuading. He that can artificiallie and cunningly handle an Epiſtle, may begin with the intent, afterwardes tell the cauſe, & end with the conſequēce: or begin with the conſequence, after declare the intent, and then the cauſe, ordring the whole matter as vnto him ſelfe ſhal ſeeme beſt and moſt decent.

¶ *The second style, wherein the Cause is first, afterward the Intent, and then the Conclusion.*

The Cause. The thing which God and nature woulde principally should be desired with most hearties affection, & the which I perceiue to be imprinted in my selfe more then any other thing, (my singular and perfect friend) is to know, to learne, & to practise all honestie and humanitie. And for that aboue al Orators writing of humanitie, the sentences of Tullie are preferred, and for that hee is esteemed of al men the prince of eloquẽce (yet notwithstanding partely vnknowen in these quarters,) & notoriously manifested at Paris the fountain of science, therfore haue I thought good to write vnto you, as to him whom I account my singular friend, requesting you aboue all the pleasures that you desire to doe me: and also that you hope (as I may imagine) that it may bee the cause to erect & make me a man of vnderstanding, ỹ it would please you to

The Intent.

The conclusion.

send

ſend me the booke of Tullie. And in ſo ſending, I will not forget the recompenſe of your humanitie, which ſhall not be defrauded by mee through ingratitude, &c.

¶ *The third ſtyle in this order, the intent, the cauſe, and the concluſion.*

I Would, deere friend, that you tooke as great pleaſure to lend me the Paradoxes of Cicero, as I deſire to haue them of you, and throughly to peruſe them ouer by continuall reading, but I haue alwaies deferred to demaund them of you, becauſe they were needful for you in your ordinary lectures. Notwithſtanding for that I am now aduertiſed, ý your lecture hath taken end, to your great honor and good renowne, I ſuppoſe that the booke is out of your ſeruice, together alſo as I vnderſtād, it is more corrected then any other. For this cauſe I requeſt you to ſend it me: the which I hope you will eaſily performe. And ſo doing I ſhall acknowledge the good will which you

The Intent.

The Cauſe.

The Concluſion.

beare vnto me, in sending me the book which perchaunce you loue best, and wherof it may be that you haue most need: and shalbe bound to lende you whatsoeuer you shall demaunde of me according to my possibilitie: promising moreouer both my selfe and my goods at your commaundement, &c.

¶ *The fourth Style in this order, the Conclusion, the Cause, and the Intent.*

Conclusion. YOu should doe me a great and singular pleasure, yea & also should bind me for euer, if it wold please you to agree to my request, ỳ which is nothing preiudiciall vnto you, and vnto me very necessarie and profitable: It

Cause. is to lend me your book of Rhetorik, for many times, when I talke or declare a matter, to the end to persuade, dissuade, or otherwise, I perceiue my selfe so naked & vnfurnished of termes and phrases apt for the purpose, and such as I accustomably vse, I apply them so ill, that euerie one is weary, and ceaseth to giue eare vnto me, for ỳ discord of my speach. But if any do tarie to heare ỳ end, they beether for ignorant

ſignorant womē, or elſe ſuch as deride me, to my ſhame, confuſion, and great diſhonor. Therfore I am conſtrained humbly to require you, that it would pleaſe you to lēd me your booke of rhetorike, for to haue thereof the copie, to the end, ỹ I may auoid ſuch inconuenience, which hapneth to me through the fondnes & abuſe of my language. Intention.

Here is to be noted that the concluſion is made but in three ſortes onely: to wit, by Amplification and inlarging, by Commiſeration and pitie, or by Epiloge and briefe rehearſall. By Amplification, as inducing laughter or ioy: by Commiſeration, as in mouing to pitie or pardon: by Epiloge or concluſion, as in collecting briefely together that which hath bene amply and at large declared in the Epiſtle before, eſpecially whē it conteineth many and long partes. And the Epiloge is made to the end the readers or hearers be not defrauded of the purpoſe and concluſiō. But this is more requiſite in Epiſtles, then in Letters, for letters ſhould be briefe and ſhort.

And yet becauſe this place ſhall not bee left darkely and obſcurely, I will giue more ample intelligence of commiſeration, Amplification, Epiloge, & alſo of Demonſtration. Cõmiſeration muſt be made of ſweete, pitiful, & humble language, like to a Comedie, and muſt be briefe, for it is inough if a man doe but ſomewhat moue the audience to pitie: as to ſay thus with humble modeſtie: **Would to God, right worſhipfull, that I had wept to you, and not to haue prouoked you to weepe: for with great paine can I ſcarce vtter one onely worde of mine intent, through the abundaunce of teares which my heart cauſeth to diſtill from mine eyes, &c.**

Amplification is made, when to moue the audience to honeſt mirth & ſometimes to indignation, or ſometimes to pitie, there is ſpoken in augmenting the termes of the concluſion, ſome matter ſtill more & more to increaſe thoſe tearmes & phraſes: as to ſay thus, **Right honorable, I aduertiſe**

you

you that the cauſe appertaineth to God, & to men of great authoritie. Alſo, if you will not accept this charge, you refuſe a great goodneſſe & honour which God doth miniſter vnto you.

The Epiloge by nature ſhould bee briefe, and is made alwayes at the end of the diſcourſe, when briefely and in ſumme, the reaſons and arguments in diuers places diſperſed, are reduced together to bee the better fixed and imprinted in the memorie of the Audience, as to ſay, Right honourable, and worſhipfull, what wil you that I ſay vnto you? I haue firſt tolde you ſuch a thing, and ſuch a thing, &c. and haue proued it by ſuch reaſons, &c.

The concluſion Demonſtratiue is made, as if a man ſhould ſay thus: For the excellent beauties of women which are of ſuch Angelical ſhape, hauing the loke of ſuch ardent liuelyhood, and the ſpeache ſo gratious, doe paſſingly enamour the mindes of men.

Furthermore, it is to be noted, that

diuers Epistles may begin with a perfect sentence, authoritie, or common Prouerbe: prouided that it bee altogether agreeable to the purpose that we intend to perswade or dissuade, as for example.

Denys the tyrant, writeth to the Burgesses of Naples.

A confirmation.

WHosoeuer denieth his souereign that, which iustly to him is due, is altogether vnexcusable: For the soueregne Lord may and ought for the affaires of him and his countrie, demaund aid of his subiects, for to conserue them in peace, seeing that for them he daily hazardeth himselfe in a thousand perils of death. Now so it is that I haue demanded of you an hundreth thousand ducates, and x. thousand men, for to make warre vppon the king of Chipre: which demaunde you would not, or else haue disdained to vnderstand, much lesse to accomplishe: 1. Waying then the othe that you

An other cõfirmation which is in forme of the Minor.

Two other reasons, con-

you made vnto mee, I thought you would haue kept promiſe and fealtie: 2. And conſidering alſo that you are not ignorant of the great neceſſitie that I haue both of men and money, for the which I haue often ſummoned and required you: Therefore, ſeeing your diſloyaltie and rebellion, I account you as enimies, and haue determined to extende vpon you mine indignation and crueltie, euen to the abandoning and ranſacking of you & your citie by fire and ſword, and generall pillage of all your goods without any fauour or pardon, the which thing you might haue auoyded by loue, loyaltie, and obedience.

firming and augmenting that which goeth before.

Concluſion.

An aunſwere to the ſame in like manner and fourme.

THE Lawe of impoſſibilitie is ſo great, moſt highe and redoubted Soueraigne, that thereby euery man ought to be, & is lawfully excuſed and free of al ſummoning and requeſt: for there

The Minor.

there as is not wherewithal, neither dominion nor paiment taketh place: according to the common Prouerbe,

A Prouerbe. Where nothing is to be had, the king loseth his right. And as long as wee had wherewithall, our good will, and loyall courage hath alwayes obeyed you, plainely manifesting vnto you our fealtie and obedience, euen to the very consummation of our goods, and slaughter of the strong men, & youth of our Citie: in such sorte that nowe we haue nothing remaining vnto vs,

The conclusion. but only the good will: beseeching you most humbly to mitigate, & assuage your anger and furie, considering the great pitie and powertie of vs.

A threefold consideration to be had in all Letters. Note that in all Letters, or in most part of them, three thinges ought to be obserued: To witte, that the demaund be iust, that it be possible, and to shew the possibilitie, assigning the reward of the benefite, and if these things bee not expressely set downe, then are they vnderstanded. For if a poore

poore man write vnto a rich, to lende him monie, it is not needefull to declare his demaunde to bee iuſt, nor to declare his poſſibilitie: but it ſufficeth to praiſe the riche man of his vertue and liberalitie, whereby hee helpeth the poore which are ſuccourleſſe.

Alſo he that demaundeth to binde himſelfe, needeth not to ſpeake of the rewarde of the pleaſure, nor likewiſe when the father writeth to his ſonne, or the maſter to his ſeruant, nor when a man writeth to his friend.

And here are to bee noted foure things which let and hinder the demaunde from being graunted. Foure things to be noted.

The firſt is to demaund a thing too great, and more then a man ought, wherefore ſaith Cato, *Quod iuſtum eſt petito*, Aſke that is right and no more.

The ſeconde is the time: as to demaunde yce in Summer, or that one ſhould pay an obligation, or rent, before the time be expired.

The third is the place: as if my detter ſhould owe mee x. pound, to bee paide

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paide in the Royall Exchange, and I shoulde demande it in Westminster Hall.

The fourth is the cause: as to demaunde that which hath beene promised, not withstanding any thing done or said within the time certeine to the contrarie, and that the same bee not on the other part performed. As for example: **O Lord Christ, I ought to haue and possesse heauen, I am a Christian, I craue it of thee: truly (he will say) I haue giuen thee heauen, if it be so that thou accomplish the will of my father which is in heauen.**

Moreouer, if it happen that in Letters it be needfull to make partes and diuisions, let it be done with breuitie: and likewise if there bee a Narration, as of newes from the Courte, or of wars, it must be dispatcht very briefly, and plainely, in vsing common termes, without long clauses or parentheses.

Thus hauing nowe declared and set foorth at large most part of the ne-

cessa-

ceſſarie precepts, which belong to the well compoſing and inditing of Epiſtles and Letters, (I ſay neceſſarie, for if a man ſhoulde make and compoſe an Epiſtle well either in Engliſh, or in any other language, it were needefull to haue the perfect vnderſtanding of all the Rules both of Grammar and Rhetoricke:) preſently ſhal be deſcribed the ſtyle and fourme of certaine other Letters. And firſte when one man writeth for an other, commending him, to the end he might obteine ſome dignitie or preferment: and ſuch a Letter muſt conteine foure parts.

The firſt way, to get beneuolence, is in decent prayſing of him vnto whome we write, for his liberalitie, his bountifulneſſe, his iuſtice, his vertue, &c.

The ſecondle way to purchaſe beneuolence vnto him for whome wee write, is to ſay, that he is modeſt, gentle to euerie one, and a man not voide of knowledge.

The third is, to make the demaund he-

honeſtlie and modeſtlie, which muſt be deuoide of the foure lets & impedimentes whereof we lately made mention: and in ſo doing, that it bee iuſt, reaſonable, and facil, and for the which he vnto whome we doe write, may haue either honour or profite by graunting it.

The fourth to promiſe him all ſeruice and continuall obedience, ſaying, that whatſouer is demaunded for and in the fauour of ſuch a man, is eſteemed as though it were for our ſelfe: as in this example.

A Letter written to the king, in fauour of one pretending the order of Knighthood.

IT behoueth me not (moſt Chriſtian King) to write familiarly to your ſacred Maieſtie, for ſo might I bee noted of preſumption and foliſh hardineſſe, but conſidering that great benignitie and humanitie, whereby you giue fauour & ſuppoztation not

one-

onely vnto them that haue well deſerued it, but euen alſo vnto ſtraungers: For this cauſe therefore I haue taken audacitie to write vnto you, vnder hope to obteyne that which I earneſtly and moſt humblie require. It is in ẏ behalfe of ſuch a one, a man both wiſe and valiant, whereof I atteſt vnto you by the knowledge that I haue of long time had of him, that his name, armes, and high proweſſe are approued of al people, in ſuch ſort that (none diſpraiſed) hee ought to haue the prayſe and price aboue anye other. It is wel knowen (worthie ſoueraigne) what enterpriſes, exploits, and ſubtilties in the feats of warres, he vſed at the expedition againſte the Turkes and Infidels, ſpecially at the voyage of, &c. where he carried away the honour, by report of men of good reputation & credite that were there preſent: as namely of ſuch a one, and ſuch a one. He is nowe determined & euen readie to departe homewardes: But for ẏ great affection that he hath

to serue your maiestie (as hee profe-
sseth vnto me) he would very gladly
by your highnesse be made Knight, &
hath requested me to write for him to
that end. And because I consider his
demaund to bee both iust and honest
and that it is great reason and verie
conuenient, that he should be prefer-
red in honour, as one that hath right-
ly deserued no lesse, not only wᵭ great
paine and trauell of his body, but also
wᵭ like hazard of his life, lims & goods:
& that this shalbe an occasion giuing
to other good, valiaunt, & hardy cham-
pions, to serue you alwayes better &
better, waiting for such like or better
reward. Therefore doe I humbly be-
seech you to haue him in remēbrance:
promising your maiestie, that aswell
I, as hee and his, will render you im-
mortall thankes, beseeching God to
mainteine and preserue you in your
triumphant and quiet reigne.

Note that we are not accustomed to
speake nor write by Thou, nor Thee,
as diuers other nations (whom we call
strangers

ſtraungers and barbarous people) do, except it be in ſome reſpectes: whereby is eaſily perceiued the loue, the gentle nature, humanitie, courteſie, reuerence, and honour that wee haue & beare one to another: yea, euen in writing and ſpeaking vnto our aduerſaries and ſtraungers. Notwithſtanding, I will not take in hande to reſtraine any man by rule or otherwiſe, to vſe either, You, or Thou, ſeeing that many good Oratours haue heretofore vſed thoſe termes, in ſuch ſort, as hath beſte liked them: obſeruing (as I may rightly coniecture) the perfection of the Latine tongue. And likewiſe the Emperour, the King, the Iudge, and ſuche other perſonages, although their perſon bee ſingular, yet they vſe theſe termes, Wee ſay, Wee will, &c. And the cauſe is, for that they neyther ſaye, nor doe anye thing without counſell. Becauſe therefore our elders and betters haue ſo vſed them, and that they haue beene ſo obſerued time out of minde,

and together alſo for other reaſon, I leaue them to the iudgement of ſuch as haue deſire further to ſearche and finde out the cauſes of thinges: for I intende to be breefe.

Howe to write in a mans behalfe, in a Ciuil cauſe.

WRiting in a Ciuil cauſe, wee muſt diuide our letter into foure partes: Firſt to get the beneuolence of him vnto whome we write, by prayſing of his iuſtice, or other vertue, agreeable to the matter that wee ſhould obteine at his handes: ſaying, that the good hope that wee haue to obteyne the thing that we demaund of him, doeth moue vs to write vnto him. Secondly, to purchaſe good will vnto him for whome we write. Thirdly, to get beneuolence through the iuſt cauſe of the thing whereof we intreate: alledging it to be rightfull, plaine, and euident, and that thereof may enſue great honour and commendation. Fourthly

ly, to open the demaund, requeſting that hee for whome we write may be had in remembraunce, in promiſing our ſeruice, &c.

The Example.

THere is in you ſo great equitie of iuſtice, (right excellent and ſouereigne Iudge) that the ſame is manifeſtly knowne not onely vnto me, but alſo to the whole countrie: in ſuch ſort, that euery one may ſafely without any aduocat cõmit his iuſt cauſe into your hands, how powerſoeuer the man be, all feare, fauour, or diſdaine ſet a part, &c. For this cauſe, and for the mutuall loue betwixt vs: a ſtedfaſt hope doth encourage me to write vnto you, in the behalfe of one of my friends, vniuſtly oppreſſed by his aduerſarie, truſting that you will confirme vnto him his right. For I aduertiſe you (my Lorde,) that hee, for whom I write vnto you, is my auncient and ſpeciall friend, and well ac-

repted of all men thorough his wise-dome and gentlenesse: yea, and by his vertues getteth the loue and good will of euery one. And because he hath be-fore you, my Lord, certeine processe of diuers wronges and vexations done vnto him by his aduersarie, (as he hath informed me,) therefore hath he requested me to write vnto you in his behalfe, hoping that you will be vnto him a iust & fauourable iudge. For this cause, and for that he is my very singular friend, and also for that I would shewe him any seruice or pleasure that I were able, I most ear-nestly and heartily beseeche you, to haue him in remembraunce, for this and other his affaires, and processe depending before you. And in so do-ing, my Lord, he hath promised me to be your perpetuall seruaunt and dai-ly Oratour, praying to God for you and all your friendes, and so will all they doe that loue him, whereby you shalbee praied for, & praised amongst many good & worthie men, of whome

he

he hath alwayes the familiaritie and good acquaintance.

How to write in ones behalfe, touching an offence or criminal cauſe.

IN a criminal cauſe of iuſt excuſe, the Letter muſt bee diuided into foure parts. Firſt to get beneuolence, by expreſsing the vncorruption and equitie of the Iudge, to whome wee write: And as for the offender, to write that he hath alwayes lothed and abhorred ſuch a crime, whereof he is accuſed or noted: & that in caſe he bee culpable, yet the ſame was by meanes of ſome ſtraunge accident. Secondly, wee muſt ſay that although wee neuer thought to haue written of any ſuch matters, yet we were moued therunto, conſidering the commoditie & profite either publique or priuate, or the pitiful miſerie of him for whom wee write, who in al other matters was of good couerſation, in whoſe perſō was neuer foūd any other notorious fault,

alledging his vertues and diligence: consequently, saying, that the man is to bee regarded, and not the fault.

Thirdly, to commit to memorie the praises of the accused, recounting his vertuous actes and good graces.

Fourthly, to promise that he wil no more do any such thing, but that from thenceforth he will exercise all vertuous actes, offering all seruice, &c.

The Example.

I knowe for certeintie (most vncorruptible Iudge) that you haue alwayes hated, abhorred, and had in abhomination all sortes of malefactours & euil persons, correcting them, and ministring vpright iustice, as much as in you is possible, especially such as through impietie are wilfull murtherers of their parentes, kinsefolks or neighbours. And for my part (most worthy & rightful Iudge,) I do not onely require to flee their companie, but also detest their crueltie, in

such

ſuch ſorte (as beeing contrarie to al humanitie and to the publike weale) that I deſire their baniſhment, impriſonment, or punishmēt with sharp iuſtice. And although I haue bēne inſtantly deſired to write vnto you, in the behalfe of ſuch a one who (as it is ſaid) hath committed ſuch a fact, &c. and is deteined in your priſons in daunger of his life, as I am aduertiſed: although alſo I thought the requeſt reaſonable, yet would I not in any wiſe haue writtē vnto you (right honorable Iudge,) for ſo ſlaunderous a matter, had I not bēne prouoked thereunto, by the conſideration of the vertues which I knowe to be in him, in ſuch number that it were too long to recite them. I aſſure you (my Lord Iudge) that this euill excepted (if an euill it may bee called, being done in a mans owne defence, as I am informed) he hath alwais ſhewed himſelfe an honeſt man, were it for the defence of the towne, or to mainteine iuſtice, wherein he hath not ſpared his body,

goods, counsell, nor friendes, &c.

Pleaseth it you therefore, to deliuer him: whereof I humbly beseeche you, to the end that he may yet again hazard himselfe, his body, and his goods, in eche iust quarrell.

How to request the counsell of an Aduocate.

TO demaunde fauour in any thing that is called a benefite of the minde, as doctrine, counsell, &c. First of all wee must diuide the letter into foure partes. The firste conteineth, that hee, of whome wee demaunde, hath power to giue that which wee would request of him: for by that meanes he shall not excuse himselfe by impossibilitie.

Secondly, to shewe the demaund to be iust and honest, to the ende that he excuse not himselfe, saying, that he would doe it gladly, if the demand were iust.

Thirdly, to make the demaund, declaring

declaring the ſame to bee facil and eaſie.

Fourthly, to promiſe Golde, Siluer, or other thing, and perpetual ſeruice, &c.

And vpon this point it is to be noted, that in this kinde of ſtyle and ſundrie other ſortes of ſupplications and demaundes, we muſt vſe humble language, as much as may bee: For humble ſpeache is a great perſuaſion to obteine that, which wee require and demaund.

¶ The Example.

THe incredible eloquence that is in you (right worſhipfull Aduocate) ſhineth in ſuch ſorte, that there are no Orators in iudiciall actes to be compared vnto you: which thing giueth me ſtedfaſt hope, that if it wold pleaſe you to take charge of my cauſe and to conduct it, I ſhould come to ſuch end as my heart deſireth. The quarell that I haue is iuſt, and begun againſt ſuch a one, mine aduerſarie, who

who through deceipt and cauillation, hath induced me to make a bargaine with him very troublesome and hurtfull for me, whereof I haue beene dismissed by the King in his Chancerie, as you may perceiue by the specialties which are in my bag. Therefore haue I this recourse vnto you, trusting of your good counsel, and that you will speake boldly for me before the Iudges, to sustaine my good right, whereof I presently write vnto you, hoping that you will willingly employ your self therunto, after that you haue vnderstanded the matter at large, wherein I haue iust cause, although the aduerse partie say the contrarie. And in so doing, as my special trust is, (and as I humbly beseeche you) I will recompense you with honest & reasonable reward, the which I will pay you largely, liberally, and incontinently at your pleasure. And so shall you haue also mine aide in your affaires, and businesse, and commaund me, as your humble seruant,

nant, to accompliſh the ful content of a good hearte, to the pleaſure of our Lorde, &c.

How to aunſwere in ſuch a like matter.

IN the aunſwere of a matter called A benefite of the minde, that is to ſay, doctrine or counſel, the diuiſion muſt be made into three partes. Firſt, to get beneuolence: declaring that for the loue that we beare vnto him, wee doe gently agree vnto his demand.

Secondly, we muſt make offer of that which is demaunded, and required, and of other greater matters, in purchaſing good will on the other ſide. Thirdly, we repeate the offer, by inlarging and amplifying of ſeruices, and that we deſire nothing more then to doe him ſeruice, and that wee will therein doe ſo well, that he ſhal haue occaſion to holde himſelfe contented.

The Example.

I Haue receiued the letters, which it pleased you to write vnto mee (my singular and perfect friende:) by the which I perceiue the desire, affection, and confidence that you haue in mee, concerning the guiding of your cause and the matter of the allowing of the kings leters, obteined for you against such a one, &c. I aduertise you, that not onely for the good and iust action that you haue in this matter, (wherevnto euerie vertuous man ought to shewe fauour:) but also for the singular loue from the time of our youth mutually continued, (my deere friend) I accord vnto you, not only for that which you require me, but also for al other fauor and seruice, euen as one friend ought to do to another. In such sort that you shall not perceiue in me any signe of appearance to refuse that labour. For I will wholy and altogether indeuor my selfe for you in this affaire, euen as for mine owne: yea, you shall vnderstand (God to frie nd) that I wil do more & better therein, then I am able

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preſently to ſpeake or write: certifying you (my ſingular friend,) that I am readie to fulfil you deſire & commandement, wherein ſo euer it ſhall pleaſe you to aſſigne me: and that nothing ſhall more reioyce me, then to perceiue by you, to haue done anye thing ẏ doth pleaſe & content you, &c.

¶ How to thanke an Aduocate for a cauſe by him conducted.

TO render thankes for a benefite of the minde, it behoueth to diuide the letter into foure partes. Firſt to get benevolence, ſhewing that we know not how to begin to render him condigne thanks, by reaſon of our inſufficiencie. Secondly, the benefit touching ẏ matter muſt be acknowledged: for we muſt ſay, that it is verie cōmodious & profitable for vs. Thirdly, we muſt render thanks after the beſt maner that may be, declaring all due recompence, & offering our ſelues, &c.

The Example.

I knowe not (right wiſe and learned Aduocate) by reaſon of the ſmalneſſe

of

of my vnderstanding, in what forme I might expresse or write my minde, to render you condigne thankes and worthie praise for the benefite that I haue receiued of you: in that you haue not only, with a good will, taken the charge to conduct and follow my processe, whereof I wrote vnto you, but brefely haue made expedition therin, to my profite, with such apparent diligence, that you are greatly to be commended, and vnto you belong immortall thanks and praises, ouer and besides my recompence and rewardes. What greater ioy could come vnto me, then to bee out of the care & trouble which I was in for this processe, considering the torment and wrong that mine aduersarie offered, & would haue done vnto mee: whereof your carefull diligence hath deliuered me, made me ioyful and quiet. This considered, I know not how I may worthily reward you, which notwithstanding I desire to the vttermost of my power. Now, seing that I esteeme

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the goodneſſe, which I haue receiued of you, to be perpetuall and permanent, reaſon would that I ſhould render you perpetuall thankes, which is impoſſible for mée: therefore in aſmuch as I cannot doe it, I offer you my body and goods, my ſelfe & mine, to remaine to you in continuall ſeruice, &c.

How to requeſt a temporall benefite.

AS concerning the manner howe to demaund temporall thinges, as a booke, a horſe, or ſuch like, the Letter muſt be diuided into foure partes.

Firſt, we muſt get the good will of him to whome we write, by prayſing his liberalitie, and principally of the power and authoritie that hee hath to graunt the thing that he is demanded.

Secondlie, we muſt declare our demand and requeſt to bee honeſt and neceſſarie, and without the which we can not atchieue to our determinate end and purpoſe. Thirdly, that the requeſt is eaſie to be graunted, conſi-

dering his abilitie, and that in a more difficil thing, his liberalitie is ordinaly expressed. Fourthly, to promise recompense, as thankes, seruice, &c.

¶ *The Example.*

I Haue knowen of long time (most renowmed Doctor) your zeale towards the pure louers of learning & knowledge, which you manifest by imparting to them not only your doctrine most effectually, & with liberall minde, but also do not spare to distribute euen to ỹ vnknowen your temporall faculties, wherein you shewe your wisedome and worthinesse, getting thereby praise in the worlde, diuine grace, and innumerable merits. You know (right skilfull Doctor) that I haue a long time sayled in the deepe sea of Theologicall facultie, ordinarily hearing your sacred Lectures, but the want of bookes doth much hinder me from profiting in that sacred science, & I haue no assured recourse to your liberalitie, without the which I should

ſhould be conſtrained to fruſtrate my indeuour, and to abandon my ſtudie. The matter is not greatly difficil vnto you, to aid me in this great affaire and vrgent neceſſitie, no more then to will, & may: for you haue in like maner kepte diuerſe other from falling downe, and haue erected them to high dignitie. For this cauſe I beſæch you to lend me your booke of Sentences, that I may eſcape the perils of diuers vncerteinties, and darke ignorances: and in ſo doing, I will not ſhewe my ſelfe vngrate towards you, in miniſtring ſuch thanks and ſeruice, as for me is poſſible.

¶ *How to anſwere graunting a temporall beneſite.*

HE that will aptly anſwere Letters, requiring a temporall thing, muſt diuide it onely into three parts. Firſt, (for the getting of good will) to declare vnto him to whome he writeth, that he is affected to pleaſure him, and to doe him ſeruice.

Secondly, it shalbe good somwhat to praise the gift or graunt, but without boasting or vainegloríe, declaring that it is not onely done, for that the graunt is profitable: but also; for that he perceiueth such a graunt to bee acceptable and pleasaunt vnto him, to whome he writeth, and that therefore he desired to do it for him. Thirdly, (in offering the gift or grant) to declare himselfe to be readie, to doe anie thing that hee knoweth might pleasure him.

The Example.

THE Letters that I haue lately receiued from you (my singular and perfecte friende) haue giuen mee great comforte and inwarde recreation: for amongst the cares & weighty businesse wherewith you knowe that I am ordinarily occupied, I take pleasure and consolation to heare of your newes, and cheefely that you shoulde be studious, to the ende you might atteyne to the perfection of a

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ſkilful and learned man, which thing I coniecture will come to paſſe: for I ſee fewe that in ſtudying are more diligent then you, wherein you imploy your ſelf by continual vigilation, not loſing one Lecture nor diſputation.

You write vnto me, that I ſhould ſend you my booke of Sentences: and ſeing the earneſt affection that you haue to profite in learning, as you haue written vnto me, I doe eaſily and with a good will condeſcend vnto you, and (fauouring your requeſt) I ſend you by this bearer the ſaid booke, to the ende that (hauing receiued it,) you may ſtudie at your pleaſure and for your profite: which ſhallbe greatly to my contentation, eſpecially if God ſo graunte, that I may once ſee you a worthie doctor in that facultie. And inſtantly deſire you, that if in any other matter you haue need of any thing that I may helpe you withall, that you would not ſpare me, but commaund it, and by Gods grace I will accompliſh it with a good wil, &c.

¶ How to giue thanks for a Temporall gift receiued.

TO render thankes for the gift of a thing receiued, the Letters must be diuided into three partes. First, to get beneuolence, by reason of the thing giuen. Secondly, to get beneuolence by reason of our selfe: saying, that we haue neither witte, abilitie, goods, nor any other thing sufficient, to answere vnto the gift, and good will, &c. Thirdly, to render thanks in the best sort that we can: offering all things at his commandement, &c.

The Example.

COnsidering with my selfe your great liberalitie (right reuerend Doctor) and weying the magnificence of the gift which it hath pleased you to impart vnto me, I know not (as one altogether abashed) what thing I ought, or ought not to doe: For if I should not render you great thankes for the good turne that you haue done

me

me, I were worthie to be noted of too much ingratitude: or if I ſhould take vpon me to thank you, all my words would not bee able to ſuffice ỳ which my heart willeth and deſireth: wherevpon I ſhould by good right be reprehended of ignorance. This notwithſtanding (worthie Doctor) though I cannot ſet forth in effect, that which with a good hearte I would, (for the which I holde my ſelfe bounde vnto you,) let it ſuffice for this preſent that I confeſſe neither to poſſeſſe nor haue any thing, which is thanke worthie, ſaue onely the good will, which with his ſmall power doth moſt humbly thank you. Doing you to vnderſtand, that as long as I ſhall liue, I will remember your beneuolence & liberalitie, wherin I wil employ my humble petitions, to pray vnto God for your good proſperitie & health: for I knowe no other thing wherin I might better profite you. But if God ſo prouide for me hereafter, ỳ I may, you ſhall finde me readie to employ my ſelfe for you,

as I know and confesse that you haue vsed your liberalitie towards me, &c.

Here are to be noted sixe considerations of thankesgiuing, which may take place as well in the iudiciall gender, as in the deliberatiue: for thankes giuing is a kinde of recompense: that is to wit, we must consider the benefite and thing giuen, him that giueth it, the time, the qualitie, the value that is demaunded, and the estate of him that demaundeth. Concerning the gift or benefite, there is to be considered, whether it be great or small, pleasant or painfull, priuate or common, easie or difficult, much or litle, good or bad. As touching him that giueth, there is to be cõsidered his liberalitie, and custome of giuing. Also for the time, whether wee haue extreme necessitie, and that none other of our friendes either did it not, or knewe it not, could not, or would not do it, and that without hope of succour, as a chaunce vnlooked for, hee did vs that benefite.

And

And as for the qualitie, whether hee did it for our profit or his owne, whether by fortune or of ſette purpoſe, whether with a free heart, or partly by conſtraint, or otherwiſe. As concerning the value, it is by compariſon, as to conſider, what it is that is demaunded, howe much thereof is graunted whether parte, or all: and ſo to make compariſon together of the demaund & the gift. And as touching the eſtate, it is to be conſidered what manner of perſons they bee which demaund, for what cauſe, &c. Moreouer, it is to bee conſidered and noted, that hee which demaundeth recompenſe for ſeruice done, or ſuch like, hath three common places. The firſt is by amplification of the benefits & good turnes that he hath done, of the paines & loſſes that hee hath had in doing him good and ſerning him, and then adnihilating and counting nought woorth any reward that he hath had, as to ſay thus: I haue ſerued you at mine owne p̄per coſtes, I haue cõſumed my youth.

I haue destroyed my selfe for you, and yet haue I beene nothing recompensed. The second by comparison, as thus: You haue heretofore done mee some pleasure, but that doth nothing approche, nor is not worthie to bee compared to the benefite and seruice that I haue done you. The third is by demonstration, as to say thus: Do you wel vnderstand that from henceforth there is no man that will doe you seruice, nor keepe promise with you, except you satisfie me, and therefore if you do not, I wil declare it vnto euery ons. Now, he that will denie such benefites done, or at least not recompense them, may ayde himselfe by the three reasons aforesaide, in confuting them: first by amplification, saying thus: A man ought not to giue vnto wicked persons any good or excellent recompense: for the paines of a villaine are to bee made no account vpon. By comparison, saying: If any by their vertues haue had any benefite, the other vicious may not looke

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to haue like recompenſe. By demonſtration, in declaring that men are more couetous of money then of vertue, and that for a mans money hee may alwayes haue ſeruauntes moe in number then vertuous. Moreouer, recompenſe or remuneration is made in three ſortes, by will, by worde, and by deede. By will, when the facultie, the time, and opportunitie are not: and yet there remaineth in the man a perpetuall memorie of the good deede which hee hath receiued, and would gladly rẽder pleaſure for pleaſure, or better. By worde, when in giuing thankes for the good turne which hath beene done vnto vs, wee binde our ſelues to doe all ſeruice to our benefactour. By deede, when beſide the thankes of wordes, wee recõpenſe the benefactour with goods, with giftes, with ſeruice, with mutuall loue: or at leaſt, by offering to ſatisfie.

Thus much haue I thought neceſſarie to bee expreſſed in this

place,

place, and now it is time to enter into the ſtyle of Miſsiue Letters, vnder the demonſtratiue gender.

Howe to write vnder the demonſtratiue gender, in the praiſe of ſome one.

TO write in the praiſe or commendation of any man, in ſuch a reſpect the Letter muſt bee ſeuered and diuided into three partes. Firſt, to declare the inſufficiencie of our wits, as not able to deſcribe the vertues, merites, and praiſes, which belong vnto him, for whome wee write, which wee muſt ſay doth ſurmount all eloquent Rhetoricke, or other manner of writing: afterwarde muſt bee expreſſed ſome excuſe or cauſe that moued vs to write. Secondly, we muſt begin to declare one of the vertues of him whom wee would praiſe, and conſequently with other general cauſes, ſaying that of ſuch vertues and graces, hee hath ſuch number, that we were ſcarce able

to re-

to recite them in manie daies. Thirdly, that thoſe thinges which wee haue written, are but ſmall matters in comparíſon of thoſe that we might write, and that it is no flatterie nor adulation which we write, &c.

The example.

ALthough (right honorable Lords) I haue taken vppon mee a thing very vnfit for my rude and ſmall vnderſtanding, that is, to expreſſe by my Letters vnto you (noble Lords,) the prayſes & noble vertues of N. which are ſuch, and in ſo great number, that I knowe not at which of them to begin: for the leaſt (which is not little,) ſurmounteth all maner of writing, and that ſuch a perſonage cannot bee counted too much worth, nor bee too much extolled and magnified. This notwithſtanding according to my ſimple and rude manner of writing, I haue ventured to write vnto you of his moſt worthie praiſe. In the firſt place,

place, I promise and assure you, that amongest the noble, expert, valiant & hardie men, hee hath alwayes béene the chéefe: for if there bee question of worthines as well of body as at weapon, if there bee question of strength, and therewithal of warrefaring prowesse, be it on foote or on horsebacke, alone or in companie, at an assault or in a garrison, or if I shoulde speak of doctrine both morall and politique, yea or divine, in all these and such other things, he (as it were a very mirrour and spectacle) amongest birdes is an Eagle, amõgst fishes a dolphin, and amongest men a very Hercules. For counsel of the citie and politique affaires, there is not the like: who is (and will be) to your citie no small adornement, whereby you shall get great renowne, and straungers the light of most evident example. And because that my too rude understanding knoweth not the maner how to write the tenth part of his vertues, & that my letter shoulde be too long and tedi-

tedious, it may pleaſe you to be content, at this preſent, with this ſmall writing: for I do determine to write vnto you another tyme more largly, and whatſoeuer I write it ſhalbe nothing but méere trueth, deuoyd of all feigning & flatterie. And I aduertiſe you (my Lordes,) that ſo much the more as you ſhall know him: ſo much the more will you cõmend, praiſe, honour, and eſtéeme it a great benefite, to haue had the knowledge, acquaintance, ſeruice, aide, ſuppoꝛt, familiaritie, friendſhip, confederation, alliance, recourſe and compaule of ſuch a perſonage, &c.

Howe to write vnder the Demonſtratiue gender, blaming or diſpraſing another.

TO write in the diſpraiſe of a man, wee muſt diuide our Letter into three parts. Firſt, to get good wil vnto our ſelues, declaring that in deede wee do not loue, neither that it is our common vſe to write euil of any man, but

that

that nowe we are vehemently vrged and constreined therevnto, &c. Secondly, wee must dispraise the partie in honest and couert termes, & so placed, that it bee not plainly perceiued that wee speake for enuie, anger, or such like: but onely that in very deed, the great pride which is in him doeth cause vs to say it, to the ende to abate his presumption, and to reforme him. Thirdly, we shal excuse our selues towards him vnto whom we write, that if wee haue written anie thing vnto him, which might displease him, wee suppose him to bee wise ynoughe to know the trueth, offering, &c.

The example, wherein a certaine man writeth to Cicero, touching the conspiracie of Catiline.

IT is not my custome, (learned Cicero, most renowmed, and worthie of honour,) by detracting and speaking euill, or blaming of an other (as many do,) to go about to get vnto my

selfe

ſelfe prayſe and renowne, eſpecially when the vices of the other doe touch me nothing at all: inſomuch that although I my ſelfe be ſlaundered and greatly iniuried by mine enimies, I ſuffer it patiently, and hold my peace. But yet conſidering with my ſelfe the great treaſons and conſpiracies of Catiline, who (notwithſtanding neuer did mee any diſpleaſure,) ſeeing that hee was determined as a traytour, to keepe the whole citie & countrie in ſubiection, by the aide and ſupport of ſtraungers, I coulde not abſteine my ſelfe from declaring it vnto you, to the ende that the whole beeing knowen, ye might giue order, and conuenient remedie thereunto. I aduertiſe you (worthie Syr, and deare friend) that ouer and aboue the other innumerable vices, petie treacheries, ſleightes and ſubtilties that are in him, hee communicateth day & night with the curſed, peruerſe, and wicked ribalds, ruffians, and raſcal roges of the towne, he prouoketh and corrup-

teth them with monie, & other damnable meanes, to conspire with him the destruction of the good and noble burgesses and citizens: with full determinate purpose to make a general commotion, to slay the wise and learned gouernors, to fire their houses, to ransack and spoyle their goods, and to doe all the execrable wickednesse that is possible. And this is now manifestly and notoriously knowen throughout the whole citie. For he nowe declareth himselfe to be such a one euen in open audience, threatning them that are in cheefest authoritie, in such sort that they are constrayned to flee, fearing a greater inconuenience: therfore it is necessarie (my singular friend) to giue politique order for the same, and that speedily, to the ende that a greater euill doe not ensue. I haue not writ this vnto you for any hatred or enuie that I haue againste him, for so should I do wrong to complaine of him, but that which I doe is in fauour of the publique weale, and

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to moue you (as a good and diligent Iudge,) to redreſſe it by ſeuere iuſtice ſo farre forth as is needfull, to the ende that we may remaine in ciuill peace and tranquilitie: requiring and beſeeching you to addreſſe vnto mee your noble deſires, that I may accomplishe them according to my poſſibilitie.

Howe to write by manner of complaint or lamentation, for an iniurie receiued.

IN ſuch a caſe wee muſt firſt get the good will of him vnto whome wee write, by reducing to his memorie the cauſe wherefore wee are moued and prouoked to let him vnderſtande of our eſtate. Secondly, wee muſt make honeſt demonſtration and recitall of the wrong that our aduerſarie hath done vnto vs, by reprouing him of ingratitude, or ſome other vilianous vice. Thirdly we muſt require counſell, comfort, ayde, or demaunde his

aduice to whome we write, offering in like manner, &c.

The Example, wherein Appius writeth to Cæsar, of iniurie done him by Cicero.

THe feruent desire & singular loue which you haue alwayes shewed vnto mee (moste mightie Cęsar) doth constraine me to write vnto you my complainte, of an iniurie which hath bęene done vnto mę, to the ende to obteyne of you some comfort: for I suppose that the iniurie doeth touche you as well as me, considering the amitie and friendshippe betwęene vs, which through firme and stedfast acquaintance ought to be common, as well in prosperitie as in aduersitie. And because that within this moneth I haue susteined verie vncourteous & vnhonest iniuries, I coulde not absteyne from writing vnto you, to the end that you might be a releeuer and comforter of this grieuous trouble.

You

You knowe (right renowmed Cæſar) the paines, trauels, diligence, and the great perils and daungers, wherein I haue beene for this wicked perſon, of whome I write vnto you, not onely for to doe him honour, but alſo profite. And when I was Iudge, you knowe in what magnificence he was receiued of the Counſel: yet now hath he forgotten all the good deedes and ſeruice that I haue done him. For, notwithſtanding that I my ſelfe requeſted him, and alſo cauſed him tobe requeſted by men of good reputation, to defend my cauſe, and to pleade it before the Senate, yet he refuſed me, although he employed himſelfe to the like for euery one: yea, euen for ſtrangers, and them that he neuer knewe, nor that euer did him any pleaſure or ſeruice. Yea, and that which is worſe, (to do me greater diſpleaſure) he hath counſelled my aduerſarie, and found ſubtilties and cauteles to pleade againſt me, in ſuch ſort, that I am depriued of my right. Behold the goodly

rewardes & recompences wherewith this wicked vngratefull person hath paide me home, for hauing done him so much pleasure and seruice. Vnto thée (mightie and puissant Cæsar,) I haue yet my remedie to appeale, and to moone thée of the vniust sentence which hath béene giuen against me. Therefore doe I humbly beseech you that it would please you to admonish him, that if (remayning and persevering in his ingratitude) hee will not help me, yet at the least that he do not hurt me, which thing I trust that in fine he wil doe, if it would please you to admonish or commaund him: And you shall charge mee with your affaires as I charge you with mine, &c.

Howe to write when one friend comforteth another in an iniurie receiued.

WHen we write to such effect, we must diuide our letters into three partes. First, saying that we are mer-

uellous

uellous ſorrie for that iniurie. Secondly, we muſt ſhew him that for ſuch an iniurie he ought not to vexe himſelfe, adding the cauſe. Thirdly, to comfort him, promiſing our ayde, &c.

The Example: wherein Cæſar comforteth Appius touching the content of the letters here before written.

I Haue receiued thy Letters (right redoubted Knight Appius) which haue ſo much grieued my hart that I cannot expreſſe ỹ ſame: yea, I ſhould haue ſuſteined the iniurie which was done vnto thee more patiently, if Tullie had done it vnto me: and verily I knowe how vnhoneſtly he behaued himſelfe in thy cauſe, before the Senate, who through corruptions, againſt God and Juſtice, cauſed thee to looſe thy matter: which thing ſeemed vnto mee verie ſtraunge at the firſt ſight, to thinke howe he durſt doe it, conſidering the great good deedes that thou haſt done vnto him.

For by that meanes, in the iudgemẽt of all good men, he is greatly bound vnto thee, and therefore they would scarse beleeue that hee would offende thee. But when I perceiued through thy Letters his great mischiefe, I made it manifest vnto most of them, who are very ill content with him, & are as much displeased, and as sorie euen as I my selfe. But, Appius, when I consider the malice and iniquitie of Tullie, and that therefore in the ende he shall sustaine more dishonour and damage then the hurt which hee hath done vnto thee doeth amount vnto, I then reioyce and comfort my self. For his ingratitude knowen, euery one will mocke and deride him, & will bewayle thy damage, & by that meanes thy honour shall increase: and in the end my selfe shall haue victorie & glorious triumph to reduce him to thy seruice, shewing him his fault. And I promise thee, that I will not ceasse, vntill such time that I haue reduced thee victorious, and ioyfull: and

therefore

therefore I pray thee ſpare me not in any thing that I may pleaſure thee.

¶ *Howe to write a Letter of complaint for a misfortune, demanding counſell or conſolation.*

SVch an Epiſtle or Letter muſt bee diuided into three partes. Firſt, to get beneuolence, declaring that the good loue which wee haue together, doth moue vs to write our miſchance, thereby to haue conſolation and comforte. Secondly, we muſt declare the caſe. Thirdly, to demaund counſell, ayde, &c. ſaying, that in him conſiſteth our onely hope, and deſiring that we be not defrauded of our intent, offering our ſelues, &c.

¶ *The Example, wherein a father lamenting the death of his ſonne, writeth to a friende of his.*

I Would (my ſingular and deere friende) had it beene the good plea-

sure of our Lorde, that within these three daies you had beene here with other my friendes, to see the griefes, lamentations, weepings, and intollerable afflictious that I had & yet haue for the death of my sonne: for if you had beene present, I knowe for a certeintie that you would not only haue had compassion, with mee and other my good friendes, but you would also haue much ayded and relieued me of my mortall griefe. But bicause it is impossible, aswell for the time, and also for the distãce of place betwixt vs, I haue thought good to write vnto you by these presents, the dolorous & grieuous passions that since that day I do intollerably sustein, hoping that for the friendship which you haue had with me since our youth, and which hath alwais encreased together with our yeares, I might receiue from you some cõfort. You know wel ynough, and are well aduertised of the pouerties, afflictions, inconueniences, perils and dangers, wherunto they are

subiect

ſubiecte in this mortall worlde, that beare charge in the common weale: and likewiſe, howe ſome in the midſt of the multitude of their richeſſe, doe line in tribulations, and are continually in ſorowfull and miſerable troubles and verations. But as concerning me, (to make a very heap of my ordinarie afflictions) I had one litle ſonne, ſo ſweete, pleaſant, and amiable, in whom I tooke all my comforte and recreation. For his only preſence, or his onely ſpeech, did often reſolue mee from my great fantaſies, taking from me all melancholy, yea hee was my onely paſtime: but nowe I powre out teares of ſadneſſe ſo much the more, for that I know death hath ben cruel vnto me, who through his enuy hath taken away my Sonne, he hath killed my onely hope, my conſolation, my life, and him from whome came all my ioy: and therefore doe I nowe ſuſtaine great griefe and melancholy, I know not where to ſeeke comfort, nor what I ſhould doe, or ſay.

And

And therefore haue I thought best to write vnto you, as to my singular and perfect friend, to the end that you might waile with mee, and that it might please you to giue me comfort doing as you haue beene accustomed to doe: for you haue many times released mee from great calamities, through your good counsell and reconciliation.

¶ *Howe one friend should aunswere another, comforting him for his losse.*

THE Letter must be diuided into three partes. First, declaring the griefe that hee hath, which hee esteemeth to be euen vnto himselfe, in augmenting it. Secondly, to giue comfort by three, foure, or moe reasons: concluding, that it is good to take comforte. Thirdly, to giue a certeine hope, offering to doe all things possible, and especially for his consolation.

¶ The

¶ *The Example wherein one friend comforteth another for the death of his ſonne.*

I Bitterly bewayled (my moſt ſingular and perfect friend,) and could not keepe in my teares, when I read the Letters which you ſent mee, making mention of the death of your ſonne. And I do aduertiſe you, that I was conſtrayned ſo to do, for the good loue that of ſo long time hath beene, & is betwixte vs two, the which cauſeth me to feele the like dolor & griefe that you haue in loſing the preſence of a child ſo well taught, and of ſo good a wit and entraunce of good manners: wherfore I marueil not, though in him lay all thy conſolation. For I thinke that if our Lorde GOD ſhoulde not ſend you aide and ſuccour in ſo great a tribulation, you woulde be conſumed with weeping and wayling, and ſhoulde die immediately after him. Notwithſtanding, through the prouidence that is in you, you knowe

knowe that a man ought not to vexe nor greeue himselfe beyonde the limittes of reason, by the which all desolation ought to bee chased from the hearts of men: But if it were so that you were denoide of reason, through the exceſſiue dolour which you haue suffered to rule in your hearte, (not considering that your Sonne was mortall, that you haue begotte him mortall, nourished him mortall, and that hee is mortally deade, rendring the tribute of nature euen as it is appointed to euery one of vs) then shold neither my letters nor consolation serue to any effecte. But sith indeede you knowe well ynough that both young and olde, yea euen you your selfe shall ware ripe and die, cease therefore such wæpinges and lamentations, which better beseeme the female kinde, then a wise and prudent man, such one as you are, and mitigate your strong passions with stronger reasons, in doing the deede of a vertuous man: employe nowe

your

your wiſedome, ſeeing that it is time and needefull, to the ende that euerie one (yea they that know you not) may ſee to appeare in your perſon the conſtancie and patience whiche you haue tolde them to bee in you: I well remember I haue oftentimes ſeene you reioyce in aduerſitie, and therefore if you ſhoulde nowe ſhewe your ſelfe otherwiſe, you ſhould giue occaſion to thinke, that it were your cuſtome at ſometime to reioyce, and afterwardes bitterly to ſorrow. The remedie againſte ſuch mutabilities and vnconſtanties, is equally to ſuſteine all proſperous and aduerſe fortunes. Therefore at my requeſt, let not ſo many vertues which are in you, remayne denoyde of patience. I knowe that you vnderſtand this, and a thouſande other good reaſons meete for ſuch a purpoſe, better then I am able to ſpeake or write them vnto you, yea you your ſelfe haue accuſtomed to comfort your friendes beeing in aduerſitie, in like or better ſorte.

And

And I aduertise you, that this which I write vnto you, is not to instruct or teach you, but onely to giue you to vnderstande the great good will that I beare vnto you, and that I woulde according to my possibilitie, pleasure you both with bodie, goods, and counsell, without sparing of any thing.

¶ *How to write Letters being in exile, vnder hope to obteine restitution, aid, counsel, or comfort.*

WE must diuide our Letters into three partes. First, to purchase the beneuolence of the person vnto whome we write, hoping of his loue and prudence, by the which he may vnderstande, that suche a fortune is common to al men. Secondly, to shew the good deedes that we haue done to our countrie, or vnto him by whome we are exiled: neuertheleſſe, not vsing any arrogancie, but to the ende that wee may euidently shewe that we are

wrong-

wrongfully exiled, then ſhall wee declare through whoſe iniurie it was, as by our enimies, &c. whome we know doe hate vs in that they ſhewe vs ingratitude and iniurie: Afterwardes, we muſt ſay that we hope to haue vpright iuſtice, by the which we ſhal obteine honour, and our aduerſaries bee confounded and puniſhed. Thirdly, wee muſt therevpon demaunde ayde and counſell, recommending vs and our matters to our friend, which wee willingly preſent vnto him.

The Example: wherein Cicero lamenteth to Lentulus, that by the hatred of Clodius he is exiled.

IT is my cuſtome (my ſingular friend Lentulus) when there happeneth vnto mee any aduerſitie, to haue recourſe vnto my friendes, for their ayde, counſell, and conſolation. Therefore vnto you, whome I repute not only my friend, but aboue

all other moſt eſpeciall, (for that you eſteeme my aduerſities to be yours) I haue thought good to write vnto you of a miſfortune, which through malice is happened vnto me: to this end, that by your ayde & counſel, I might in ſo great an euil finde ſome comfort and remedie. Euery one knoweth, and it is common ynough to all men, what great paines, trauels, and charges, I haue willingly ſuſtained, to illuſtrate, defend, and preſerue the publique weale, in doing whereof I haue beſtowed not onely my goods, but alſo my time and labour, which leauing vndone, I might haue profited in other great affaires. True it is, that in ſo doing, I haue obteined honour, but you knowe, that the wicked doe alwayes maligne the good, and cannot ſuffer vertue to haue place: for thorough their wicked ſleightes and ſubtilties, they haue ſo preuailed, that al the profite and commoditie that I deſerued, & had of the publique weale, I haue now in one houre loſt it quite.

Againſt

Againſt me is raiſed vp this wicked (and hated of GOD and the world) Clodius, vnto whome I haue done many good deedes, whereof (as vngrate) he wil not remember himſelfe, but ſhewing his malice, doeth render me euill for good, going about to put me to death: for hee hath inuented a thouſand fictions and dreames before the Senate, and with his falſe wicked witneſſes (like vnto himſelfe,) hath ſo wrought, that I am baniſhed and ſent into exile: whereby I am fallen into ſuch ſorrowe and griefe, that I now eſteeme death to be much ſweeter, and leſſe painefull, then to liue in ſuch torment. And certeinely it were impoſſible for me to liue any longer, if there remayned not vnto me a certeine hope, which comforteth mee, that is, that a time will come, wherein the trueth ſhall be knowen, and my honour alſo wholy reſtored, and then ſhall I haue an ende of theſe euils.

And to ỹ end that you might haſten

this time, I pray you herein giue me ayde, comfort and counsell, for of you onely I require and demande it, offering vnto you reward and gift of me, my family, and goods, with humble recommendations.

Howe to comfort our friend in his exile.

VPpon such an occasion wee must diuide our letters into three parts. First, must be declared the griefe that we susteine for the aduersitie of our friend, which we must say to be euen our owne, by reason of our mutuall loue. Secondly, we must get the benenolence of his person, by praising his great wisedome and vertue, declaring vnto him the vices of his aduersarie, who through enuie hath bin the cause of his exile. Thirdly, we must put him in hope shortly to returne, and to bee restored to his honour, with promise to employ our selues to the vttermost of our possibilitie.

The Example, wherein Lentulus comforteth Cicero, who through the malice of Clodius was exiled.

I Can not giue thée to vnderſtand by writing (my ſingular friend Cicero,) nor expreſſe vnto thee by any meanes, what and how great dolour and ſadneſſe I had, when I firſt conceiued by your letters, that this falſe and wicked Clodius, through hatred and ill will had baniſhed and expulſed you out of our worthie citie. And certeinely my friende, I am not onely ſorrie for your aduerſitie, euen to the very heart: but alſo, when and as often as I remember, that he that hath done ſo many good deeds to his countrie, is through enuie exiled: then guſheth from mine eyes ſuch a ſpring of teares and in ſo great abundãce, that by good ſimilitude they may rightly be called a very riuer, for the great loue that I haue to you. And for a truth

truth, it would be so continualy with me, if I were not restrained by thinking that through great wrong, and to the great dishonour of them that did it, you are thus exiled. Lord GOD, it is wel knowen vnto them, what humanitie and gentlenesse you haue shewed them, in so much that to none (were he neuer so base,) you haue at any time refused your paines and labours, were it for the weale particular or publike, but with a certeine deliberate benignitie haue studied to please all, without vsing any refusal, disdaine, or arrogãcie, which are vertues worthy of great praise, commendation, and reward. And yet through the enuie of a mischieuous flatterer, a seducer of the people (hauing nothing misdone,) are sent into exile, euen as though you were a traitor or malefactor: but the violence that is done vnto you, and the villanie of Clodius wil haue an end, for they can not alwayes endure. Therefore, my deare friend, take vnto you a good courage,

and

and letting aſide ſundrie ſmall concluſions, which can but ſmally hurt, haue a good hope, and conſider that ill lucke cannot always continue in one place, for Fortune is mutable in her deeds. Conſider that you haue yet many friends: yea, & though there were but onely I my ſelfe, whom I thinke am not one of the leaſt, yet I would hope, by the helpe of God, that within ſhort ſpace the malice of Clodius ſhould bee banquiſhed, and the trueth knowen: and for my part I wil ſpare nothing, to the end that in ſhort time you may be reſtored vnto your former honours and dignities, and be ſhamefully detected and puniſhed.

How to write expoſitiue letters, certifying our knowledge in a matter.

WHen wee write Epiſtles or Letters giuing to vnderſtand of the truth, notice or teſtimony of any thing, wee muſt parte our Letters into three

partes. First, to get beneuolence towardes our selues, declaring that all is for the loue of iustice and veritie, to the ende that the innocent and iust be not oppressed, and that for the great loue that we beare vnto him to whom we write, we testifie the trueth of that which is demaunded. Secondly, wee must declare the full circumstance of the fact. Thirdly, wee must say, that wee haue certified that, which wee know of a veritie, and that if we shall knowe any more hereafter, either of that or of any other matter, wee will gladly shewe him that pleasure, as to manifest the same vnto him.

The Example, wherein Cicero testifieth vnto the Iudge, that Clodius was at Rome, the same day that the sacred things of Vesta were violated.

I Am requested by you (Iudges of equitie) to say that which I knowe concerning the controuersie betweene the

the honest order of the Matrones of the one part, and Clodius (for the violence of the sacred thinges of the god goddesse Vesta) on the other part: to wit, whether the day of the same violence, Clodius was within Rome. Although (my Lordes) that I desire not to hurt any person, but desire iustice and equitie to be rendred vnto euerie one: yet to cause the same to be obserued and kept, I would rather chose to dye, then to conceale the trueth. My Lords, therfore I aduertise you, that the day of the saide violence, towards morning I saw Clodius in the field of Mars, and about seuen of the clocke in the euening, he supped with Pompeius, and almost all the day I sawe him about the temple of Cæsar, and about three of the clocke in the afternoone hee went hastily into his house, yet notwithstanding I know not wherefore. &c. This which you desired to vnderstande of mee (my Lordes,) I haue written it vnto you according to the pure veritie: and if you

knowe any other thing, wherein I might doe you seruice, you haue mee to command, and I to obey and do it.

How to certifie some newes lately happened.

TO certifie some nouell or newe thing, the letters must bee diuided into three partes. First, we must purchase beneuolence to our selues, declaring that we are inclined to write vnto him, as vnto our friende, of newes which hapned, aswell in publique affaires as in priuate: for we know well, that hee taketh pleasure to heare of them. Secondly, shalbe declared the matter or historie, bee it of battell, peace, or other businesse. Thirdly, we shal say that that which we haue written vnto him, was not to haue beene left behinde without aduertisement, promising him that we will not complaine of our labour in writing alwayes vnto him like newes, prouided, that we knowe them to be acceptable vnto him.

The Example, wherein one friend writeth to another of newes at the Court.

I Know (deare and perfect friend) the great deſire that you alwaies haue to vnderſtand and knowe the things that are done in the citie of London, for the profit of the publique affaires, wherof you are a very piller, and can not long abſent your ſelfe, but that your abſence ſhalbe lamented, for the good loue and godly fauour that you alwaies beare vnto the cõmon weale, in ſuch ſort, that your heart can not be contented, except you bee aduertiſed by ſome of your friendes, of the newes that daily happen. Therefore to pleaſure you, and to doe you agreeable ſeruice, euen as I am bounden, I haue thought good to write vnto you that, which is lately happened ſince your departure. Vpon Tueſday laſt in the morning, newes were ſpread abroad throughout

out the whole citie, and euen vnto the eares of my Lords of the Courte, & of the citie, that there was in this citie great abundance of Ruffians, and other such hurlie burlies of wicked people, called roages, who in the night time make and commit many execrable crimes throughout the towne. Through which occasion, the counsel assembled did deliberate to knowe, what was to be done: and after al opinions, there was ordeined a newe watche of the Burgesses and inhabitantes of the citie, and that euery one should hang forth lanterns and candles, to giue light in the night, and that vppon great forfeits: which is done according to the ordinaunce. &c. Moreouer, &c. Thus haue I written vnto you the newes, which I knowe at this present, and if there come vnto my notice any other thing worthie to be knowen, I will write it vnto you incontinently, not thinking much of my trauell, as well in this, as in other thinges, by the which I may

pleasure

pleaſure you: recommending me vnto your good honour.

¶ *How to aduertiſe one, of the conditions of another.*

LEtters to aduertiſe the conditions or maners of any perſon, muſt be diuided into three partes. Firſt, wee muſt get beneuolence to the perſon of whome wee write, ſaying that wee haue done our diligence to inquire of the manners, and to haue knoweledge of the perſon, or of the thing whereof we intreate: but if we ſhould write of our ſelues, we muſt then omit the firſt part, and in ſted thereof, purchaſe beneuolence to our ſelues, excuſing vs (if peraduenture wee ſay any thing of our ſelues) that it is not for arrogancie, but euen onely to make vs to be knowne vnto him, that deſireth to vnderſtand what wee are: and that done, go forwarde with the third part as before. Secondly, we muſt make recitall of the manners and conditions, &c. Thirdly, we ſhall ſay that this is

all

all that we knowe at this preſent, of the perſon or of the thing, beeing readie to inquire more, & alſo to cauſe it to bee manifeſted vnto him, offering our ſelues, &c.

¶ *The example, wherein Cicero declareth vnto Cæſar, the conditions of Appolonius, Orator of Rhodes.*

THere is nothing ſo difficill, weighty or painful (Noble Cæſar,) whiche with a free heart, for the loue of you, I woulde not take in hande, through the ſingular & effectual good will which I doe beare vnto your moſt noble Maieſtie: and therevnto I feele my ſelfe bounden, by meanes of the benefits and gratulations that you haue done, and ſtill daily do vnto me. You haue written vnto me that in al diligence I ſhould inquire of the manners and conditions of Appolonius of Rhodes, and that I woulde write vnto you the veritie. I do you to vnderſtand, that in the iudgement

of al them that know him, he is a ſingular mã (not only in Rhetorike, but alſo in Philoſophie) & doeth get by his workes an immortal fame. And I certifie you, that when he departed from Rhodes, hee went vnto Athens, and there founde not his like, in ſomuch that the Students ſayd, he was a ſecond Pallas, yet once againe deſcended from ỹ braine of Iupiter into their citty. Many other things might I write vnto you of him, but wherefore? For whoſoeuer you ſhall inquire of, you ſhal find them to haue the like good opinion of him: ſo that if you cauſe him to come to the citie, you ſhall do a ſingular commodity, not only vnto your ſelfe, but alſo to the whole common weale. And if you will that I ſhal do any other thing for you, behold I am altogether readie to pleaſe and obey you, recommending me once againe vnto your good grace.

How to write a Proficiat or Congratulation, for an office, or Dignitie.

When

WHen a man hath obteined an office or benefite, or any other commoditie by his good fortune, and that we would shewe our selues to be ioyfull of it, wee must diuide our letters into three parts. First, to shew beneuolence to the perso vnto whom we write, with commendation of his merites and vertues. Secondly, to declare our affection by the which we do participate of his ioye. Thirdly, to pray vnto God that the same dignitie, office, or fortune may be vnto his profit, and perpetuall praise, offering our whole seruice &c.

The Example, wherein one friend reioyceth with another, of the office that the king hath giuen him.

I know not whether vnto me or vnto you (singular friend) I ought to say Proficiat, for the office which thorough your vertues and speedie diligence you haue obteined of the king, and

and I aſſure you that the commodity, honour, yea and glorie (if it be lawefull to glorie in well doeing) are of no ſmall eſtimation, ſith in ſo young age, you haue obteined ſuch dignitie, & ſo ſurpaſſed the merites of your elders, whereof I ought muche to reioyce: for from henceforth your vertues ſhall be manifeſted, and my honour and eſtimation ſhall increaſe, ſith now I haue ſuch a friende, who through the brightneſſe of the glorie hapned vnto him, ſhall driue from me the darkeneſſe of griefe, and ſhall cauſe me to haue good participatiõ of his honor, ioy, and commoditie. Much good do it you therefore this dignitie, whiche you neuer obteined through ambition, but onely through the vertues that are in you, for the whiche there are yet greater benifites due vnto you. And as for my parte, it is not without cauſe that I reioyce, for the benefites of fortune are common amongſt friends, and cauſeth the loue which is in both their bodies to haue

but one ſpirite, and in both of them is perceiued but one onely minde. I beſeech God that you may ſtill proſper and goe forward from good vnto better, and that by your vertuous faith you may purchaſe immortall glorie, and as long as you liue to remaine in his holy fauour and grace.

How to write Letters reioycing for our friends health or ſafe returne.

IF your friende haue recouered his health, or be ſafely returned from his iourney, in ſuch a caſe our Letters muſt be diuided into three parts. Firſt to get beneuolence of our owne behalfe, for that we were ſore afraide of his ſickneſſe, or that there ſhould happen vnto him any misfortune or aduerſitie abroad in his voyage. Secondly, to declare the ioy that we haue had of his amending, or returne, praying vnto God to keepe him from all euill. Thirdly, to offer our whole ſeruice, &c.

The Example, wherein one friend reioyceth of an others recouerie to health.

IT is not poſſible for me to write vnto you, neither is the hearte of man able to thinke, (my ſingular and perfect friend) what ſorrow and griefe I had, when it was reported vnto mee, that you were greeuouſly ſicke, and in great danger, for then me thought ỹ I euen felt your ſickenes, through the good wil and loue that I beare vnto you, and would gladly that my ſorrowe might haue diminiſhed or eaſed your paſſion. But by ſuch, and like meanes as I had great ſadneſſe and griefe, for the firſt newes: euen ſo nowe I haue ineſtimable ioy, for that it is tolde and affirmed vnto me, for a certaintie, that you haue wholy recouered your health and welfare. I giue vnto you the *Proficiat tibi* (my ſingular friende,) for ſuch a treaſure recouered, and beſeeche our Lorde,

that he wil preſerue and kæpe you in as good and long health, as I woulde wiſh euen vnto mine owne perſon. And I giue you to vnderſtand, that I N.M and all the reſt hereabouts, are (thanks be giuen to GOD) in good health and welfare, preſt & readie to accompliſh whatſoeuer you ſhall requeſt or commaund.

How to exhort to vertue and good maners.

TO exhort vnto vertue and goodneſſe, be it to auoyde griefe, or to get profit, the letters or epiſtles muſt be parted into foure partes. Firſt, to obteine beneuolence, by reaſon of the matter, declaring how worthie it is, how profitable and neceſſarie for him vnto whom we write, and then, that it ſhalbe worthie praiſe for euerie good man ſo to do. Secondly, ſhall be expreſſed the thing to be poſsible & eaſie to be done. Thirdly, that it is verie neceſſarie for him to do it, & if he do it not, that there may happen vnto him

him damage and diſhonour. Fourthly, and finally, to declare what is to be done: and this latter part may bee placed in ſuch order as ſhall ſeeme good vnto the inditer.

The Example, wherein a friend exhorteth a young man to obteine vertue.

THere is nothing in the worlde (wittie yong man) that more profiteth aſwell to atchieue to common as priuate paſſiõs, nor which cauſeth more to augment to get honour and good renoume, than the trade of good manners and vertue, for by that meanes the wiſe not only in their houſes, haue taken a forme of regiment by good order kæping, but alſo kingdomes and publique affaires are by them gouerned, mainteined, and augmented. Behold the Atheniens, the Romanes, and diuerſe other, haue they not alwayes floriſhed, when vertuous and wiſe men had ỹ gouernement of their

publique weale: And further, I may well say, that a man which hath vertue in him, doeth shine with such a grace, that he may easily be exalted and elevated from base estate into high honor, and get immortall praise. For this cause, and for the singular loue that I haue vnto you, I haue willingly thought good to moove and stirre vp your courage to the atteining of vertue, considering the good disposition, and ỳ beginning of a good spirit that God hath indued you with all, whereby you surpasse all other your companions: not that I do mistrust the courage that you haue to study, but more and more to animate you in your good purpose: Neuertheless (my welbeloued) I consider, that your studie is somewhat difficil, but I assure you, that the fruite thereof is verie profitable, whereunto a man may soone attein without great pain. There resteth but onely to haue a desire to become a worthie man, and a good courage to studie well, especially

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in good ſciences, to accuſtome to good maners, getting wiſedome and vertue, and by this means ſhal we pleaſe God, be beloued, praiſed, and honoured of men. Therefore I beſeech you, my friend, loſe not your yong yeares in idleneſſe, which leadeth the blinde to all gluttonous voluptuouſneſſe, and maketh a man weake, ignorant, poore, vnfortunate, ful of ſhame before olde age commeth, which is altogether vnprouided for, and too late to be remedied. Moreouer (my well beloued) conſider, that in this citie there is great neede of wiſe men, for to gouerne the publique affaires: and if you doe your endeuour, there is no man liuing that hath a better meane then you haue, conſidering the place and houſe from whence you are deſcended, and the faculties that GOD hath giuen vnto you.

How to diſſwade our friende from reioycing vnaduiſedly, or fooliſhly.

IF wee intend to diſſuade a man, that he reioyce not vnaduiſedly, or that he doe not a thing which he thinketh to be good, and is not: then muſt wee diuide our Letters into foure partes, as before. Firſt, ſhall be declared the diſprofite of the thing, if he doe it, and howe it may bee hurtfull, for that it is vniuſt and diſhoneſt, not agreeable to a good man. Secondly, that he ceaſſe and deſiſt from his purpoſe, declaring vnto him what hee ought to doe. Thirdly, howe eaſie it is to leaue it. And finally, how neceſſarie it is to doe that which we counſell him, offering &c.

The Example, wherein Cicero diſſuadeth Curio from reioycing that Cæſar is made Emperour.

THe common opinion of all Philoſophers and wiſe men (worthie Knight Curio) is, that there is nothing more vnhoneſt, vniuſt, & pernicious, then to reioice in the deſtruction of

of the publique weale: & he is ſo much the more worthie to bee blamed and diſpraiſed, as for to oppreſſe would receiue praiſe, or glorifie himſelfe with priuate vtilitie, ſith that for the preſeruing of the publique weale, we ought to hazard our ſelues euen to the very death. And I vnderſtand that you reioyce (euen to the vttermoſt for the victorie of Cæſar, in ſuch ſort, that it is openly perceiued, and cannot therefrom withhold your ſelfe: wherfore I greatly lament your ſimplicitie for ſuffering your ſelfe to fall into ſo great an errour, as to reioyce in your owne ruine, your parentes and friends, your citie, and the whole common weale. Therefore I earneſtly requeſt and pray you to leaue off this vnconſidered and immoderate delectation and reioycing. And notwithſtanding all this, I haue ſo good an eſtimation of you, that I thinke you are not deuoyde of ſenſe, but that ſhortly you wil perceiue your errour, and conuert this fooliſh ioy into bitter

mournin g, consídering the euill that followeth. For like good and loyall Burgesses, you may well think, that the whole libertie is conuerted into miserable captiuitie, the which to recouer, euery one ought to expose himselfe euen to the very abandoning of his life and goods. And therefore in al calamities, miseries, and troubles, it is not necessarie only to remedie this your such reioycing, but it is also very conuenient and decent, to bewayle and lament continually the damage of your countrie, of your nation, and of your citie, whose execrable ruine is nowe begunne, and from day to day, will greatly increase through ỹ multiplication of most wicked people, and many other apparant miseries and grieuous perditions, which wilbe executed sooner then you thinke for: the which to auoyde, (all other remedies fayling,) it were rather to be desired to die then to liue. Ceasse therefore to reioyce, and beginne to lament your publique weale: and if you haue no

pitie

pitie of the publique weale, yet at the leaſt haue pitie of your neighbours, and of your owne ſelfe.

Howe to write letters exhorting to lamentation.

BE it for miſſortune priuate or publique, the letter muſt be diuided in to foure partes. Firſt, to ſay that it is both iuſt and honeſt to bewaile the aduerſitie of our friend, or of the affaires of the publique weale, ſeeing that in ſuch a caſe the calamities are, as it were, our owne. Secondly, to ſhewe the cauſe, thereby to moue lamentation. Thirdly, to exhort to bewaile it. Fourthly, that it is neceſſarie ſo to doe, to the end that after the griefe and affliction, remedie may be ſought, promiſing to do for him, &c.

The Example, wherein Cicero exhorteth Plautus, to lament the oppreſſion of the publique weale.

Wee

WE are constreined, (my friend Plautus,) as well by diuine as humane right, next to the honour of God, to expose and venture all that we haue for the safegard of the common weale, the prosperitie whereof ought not onely to reioyce vs, but also the aduersities thereof ought to cause vs to lament, and grieuously sorow, euen as our owne: yea, and further we ought for it to hazard our life vnto all dangers, for to preserue and defende it. This hath caused me to write vnto you, for ỹ miserable state of our desolate citie, to this end, that you should lament with me, and bewaile our ruine and perdition. And for the first, you should vnderstand that I am dismissed & depriued of the dignities and authorities wherein I shined in the Senat, through the malice and iniquitie of Cæsar, who causeth himselfe to be called the Monarchall Emperour, and hath not onely chaced away the fathers and Senatours, but also from great and small

hath

hath taken away the name of liber-tie. Who can be of heart ſo harde, to abſteine himſelfe from teares and la-mentations, ſith our libertie is thus loſt? what reſteth there now, but that with me and others you bewaile, ſor-rowe, and lament ſuch miſfortune? And if it be ſaid, that it is neceſſarie to augment my ſorrow & powre out teares, in ſuch ſort that there may be found ſome manner of plaint, which maye remedie our iniurie, by doing ſome laudable deed, I aſſure you, that with him that wil enterpriſe it, I wil not refuſe that labour: but will ha-zard in all damages both head & life, & wil be one of the formoſt to haue a-gaine and recouer the libertie loſt.

How to diſſuade from ſorrowe.

WHen wee write letters diſſuading from ſorrowe and lamentation, wee muſt diuide them into 4. partes. Firſt, to declare that it is diſhonour and damage, in ſuch a caſe, to ſhewe himſelfe

himselfe sorrowfull, considering that euerie wise man ought of duetie to shewe himselfe equall, aswell in prosperitie as in aduersitie, and that the matter it selfe giueth no occasion of greefe: and thereto may wee adde, if we will, a reason or two, whereby we may shewe him, that to continue too long in such sorrowe, it were dishonest. Secondly, it behoueth to inforce our selues to conuert the same sorrow into ioye. Thirdly, to shewe by good reason, ỳ he ought to reioyce. Fourthly, that it is necessarie to leaue such greefe and sadnesse, alleadging some reason for the same purpose.

The Example, wherein Brutus dissuadeth Marcus Antonius, from sorrowing for the death of Cæsar.

A God man of dutie (my friende Marcus Antonius,) ought not onely to loue the prosperitie of the common weale, but with all his power to

to aduaunce it, and bæing aduaunced to kæpe and preſerue it, and alſo for it to hazard his life, euen to the verie bloudſhed, if it ſo be nædefull: and he that doeth not ſo, is worthie of great reprehenſion, and græuous puniſhment. And certainely, it is not laudable, but very deteſtable and diſhoneſt, for a particular profit, to conſume the publique profite, and he that ſo doeth, ought ſhamefully to bee throwne downe to death, and not worthie to be lamented, no not of his friendes. But becauſe I ſæ, that for the death of Cæſar, you powre out aboundance of teares, therefore can I not chuſe but much meruel of you, ſith you haue alwayes bæne a loyal Burgeſſe, and that not only ỹ common wealth hath bæne through your meanes augmented, but alſo vnto them ỹ haue thereunto bæen cõtrary, you haue alwaies ben a rigorous hinderer, a ſtrait iudg, and an inuincible defender, more then though they had offended, your owne perſon. Therefore take to you againe

your

your old custome, and be not grieued for the death of so cruell a tyraunt which death al the world ought to desire, and thereof to reioyce, because he had taken away our libertie, and destroyed our publique weale, for his priuate pleasure. Wherfore me thinketh, that for such a death, you ought rather to reioyce then to sorrow: sith that by ꝑ death of so wicked an vsurper we are returned into our former libertie. Deliberate therefore to reioyce your selfe with vs: and take good heede, that in our company you be not perceiued to be sad in hart nor in countenance: I assure you that it is necessarie so to do, for the auoyding of suspicion in your person, praying you that if you would haue any thing of me, do but commaund it.

Howe to write inuective Letters, reprehending either friend or foe, for some crime, or negligence.

Inuective

INuectiue Letters muſt bee diuided into thee partes. Firſt, wee muſt get beneuolence of our owne behalfe, ſaying, that not willingly but by conſtraint we haue written it vnto him, and that we haue long time concealed it: but becauſe he ſtil continueth from euill vnto worſſe, wee haue thought good not to endure any more of ſo euill a man, whoſe wickedneſſe might do great hurt, if it ſhoulde not be corrected. Secondly, we declare the matter whereof we will reprehende him, in alleadging reaſons fit for that purpoſe. Thirdly, if it be our friende, to declare it with gentle language, admoniſhing him louingly, and ſhewing the inconueniences which might enſue, if he ſhoulde hereafter doe anye ſuch matter. And if he bee an enimie, then to get beneuolence on our owne behalfe, ſaying that we do not diſdain him, nor that wee ſhoulde willingly any more inuey againſte him, to the ende that he ſhoulde not thinke that wee haue done that through hatred,

which in deede wee haue vprightly done, ſtill reſeruing to ſpeake ſomewhat more amply another time, when place and opportunitie ſhall ſerue.

The Example, wherein Cicero inueyeth againſt Lucius Catilina, who conſpired againſt the publique weale.

I Knowe not any thing, at this preſent, (Lucius Catilina) wherewith I am more intollerably grœued, and which is more painfull vnto me, then to haue knowen, and to haue ben aduertiſed, by the report of diuers thorow their letters, that you haue conſpired againſt your country, the whiche to preſerue, you ought willingly, and with a noble courage, to chooſe euen the death. And in as much more as the publike profite is to be preferred before the particular, ſomuch the more is it a wicked and deteſtable thing

thing vnto him, that inforceth himſelfe to hurt it. And I aſſure you, had it not beene for the great affection & loue that I beare vnto you, I wold rather haue choſen to haue holden my peace, and to haue paſſed vnder ſilence, thē to write vnto you of it: but I haue thought good to aduertiſe you, to the end that of your ſelfe you may iudge and know your faulte. What furie, rage, or rather blindneſſe might moue your hart to conſent vnto ſo horrible and brutiſhe a matter? Where is he that durſt thinke, that ſuch a damnable crime could be committed by any man? but eſpecially by a Lorde, a Burgeſſe, and a neighbours ſonne of the Citie? Are you of the Romane blode? Dare you vnto your neighbor, nay rather vnto your ſelfe, put your hand for to ſhed blode? Do you take pleaſure to heare young children weepe? noble dames lament? & good old men diſcomfort? When they & euen your owne parents & friendes ſhall ſee the death of their Fathers,

husbands, wiues, children, their goods spoyled, their houses burnt and lefte desolate? Woulde you haue no pittie of the desolate Senate? Alas, haue at the least pittie vpon the Temples and sacred places, and set all these thinges before the eyes of your reason, and consider what pittifull ende might folow. You may peraduenture say vnto your self, I desire dignities, honours, and authorities. Alas, what authoritie, honour, or dignitie may a man find in ỳ cõmonaltie desolated? in the publique weale perished? in teares and depopulation of the cities? Certeinly in my iudgement there are neither dignities, honors, nor authorities, but onely those which are gotten by vertue: and I knowe not any thing of greater vtilitie, or greater glorie amongest men, then to be vertuous in the publique affaires. Therfore are you greatly deceiued, if you seak for immortal glorie by oppressing the publique weale. Take good hed, least hoping and thinking to get

name

name of immortall life, you loſe not in a moment your temporal life, getting ſhame, diſpraiſe, and diſhonour for euer. Thirdly, caſt off from you, I pray you, ſuch vnclemencie, and applie your ſelfe to ſerue the publique weale, which may adorne both you and yours with great and precious riches, to the end that you being gently reconciled, may ioyfully liue with vs, in the quiet peace of the countrie, to your glorie and praiſe. And ſo doing, you ſhall finde me alwaies redie to ayde you, to the vttermoſt of my power.

Howe to write repugning Letters, either to friende, or foe, for charging vs with a fault.

LEtters repugning aſwell to friend as enimie, excuſing our ſelues, or denying the matter, are made in two ſortes: for if it be our friend, that peraduenture doth accuſe vs ſecretly, it behoueth to vſe modeſt language, by

manner of excuſe. But if it be our enimie, we muſt defend our ſelues plainly and freely of the crime by him impoſed, and in both ſortes wee muſt diuide our letters into three parts. Firſt, we ſhall ſay we are to bee excuſed, either for that it is not ſo: or that thorough imprudence, malice, or enuie, he hath inuented that matter againſt vs. Secondly, bee it to friend or enimie, we ſhall ſay to our friend vnder correction & to our enimie freely & ſtoutly, that he himſelfe may be reprehended of ỹ like caſe, or of the very ſame, yea, or elſe of a greater infamie, ſaying that hee ought rather to haue regard vnto himſelfe, then to intermeddle with blaming another. Thirdly, if the Letters be to our friende and vnder correction, we muſt promiſe neuer to returne to committe ſuch a thing: exhorting him likewiſe to take heede vnto himſelfe, for the matter whereof we haue infourmed him. If it be to our enimie, wee ſhall plainely exhort him to leaue off his detra-

ting: and that if hee continue to ſay what hee will, hee ſhall heare what he would not. And if we write vnto a third, we muſt pray him to admoniſh our enimie to holde his peace, & ſhall excuſe our ſelues, ſaying that we wold not haue him offended, although we haue ſpoken ill of our enimie: for it hath not bene for malice or il will, but only to cauſe his malice and ill report to ceaſſe.

The Example, wherein Lucius Catilina purgeth himſelfe to the Senate of Rome for the crime of conſpiracie impoſed againſt him by Cicero.

IT is alwayes my cuſtome and condition, (notable Lordes and Fathers,) to flee wicked detractours, and to haue in great horrour diueliſhe diffamers, who like wolues rauiſh the good renowme of good people. And there is nothing that ſæmeth vnto me more deteſtable, more diſhoneſt, nor

more abhominable, then in the absence of a man to dilacerate and teare in pieces his honour? And against them doe I manifestly fight: this notwithstanding, I cannot hinder their serpentine and viperous tongues, from committing such iniuries. In number of whome, and of my flatterers, is this wicked enuious serpentine Cicero, enemie to GOD and good men, and to the publique weale, who incessantly inuenteth new dreames against me. I haue refrained, as much as I coulde, to aunswere vnto his slanderous lyes, bicause I would not be noted as he is, to be a babler, and of dishonest language. And because that from day to day his venom increaseth, and is vomited out from ill vnto worse, vnder your corrections my Lordes, and in your presence, I haue thought good to discharge me of two labours. The one, to aunswere vnto him, and to purge my selfe of the crimes by him falsely imposed against me: and the other, to

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giue you to vnderſtand, and to declare to you, his execrable maners, vices, & curſed conditions, to the end that you might heare and vnderſtand his deceiptfull and craftie enuies, and not giue credite vnto his wordes. This wicked enuiour and ſeducer of the whole publique weale, ſaith euery where, that I, who (without boaſting my ſelfe) am loyall, haue conſpired againſt my countrie and publique weale. This wicked ſtranger and ſower of all ſedition crieth againſt me, who am a patrone and member of ỹ commonweale, that I would deſtroy it, euen as though ỹ members ſhould deſtroy the body. Is it credible? ought a man to beléeue it? And neuertheleſſe he publiſheth it as though it were true. I would faine knowe by what coniectures, or by what ſignes, he could perceiue it, if he would not ſay that he had dreamed it. But this wicked perſon turneth ſuch like and other euils as are in himſelfe, vppon me. Certes my Lordes, he is ſo ſtuf-

fed with iniquities, that he muſt nedes burſt and vomit out his poyſon. He neuer did good in this citie, he neuer loued any, but day by day he ſpyeth howe he may worke diſpleaſure and damage to ſome good man or other. Take hede therefore howe you giue credite to this wicked and damnable man. It is not yet long agoe ſince he came into this citie, his feete all duſtie, and vnder colour of vanitie, and of a litle Rhetorike that hee hath, and which he vſeth, he hath conuerted a great quãtitie of poore people, whom he hath by his art, fraude, and deceipte deſpoyled of their goods, and by that meanes is growen vppe to great riches. Which way ſhould there haue come vnto him ſo many houſes poſſeſſions, ſeruaunts, and ſo lightly as he hath them, had hee not ſpoyled and robbed the poore people? But by this vnrighteouſneſſe and riches he is become ſo proude, that he which is but newely come, woulde chaſe me out of my citie, and deſtroy me.

me. And of him ſurely I could ſay innumerable euils, were it permitted me to ſpeake freely, and that I doubted not to diſpleaſe you. For many times it doeth good men more hurt to heare recited the euill of an other, then it doeth the other himſelfe, he being euill and wicked. Therefore, pleaſeth it you of your grace, to deliuer your poore citizen and Burgeſſe, from the falſe throate of this curſed Serpent.

Howe to write inuectiue Epiſtles of contention, reprehending another for ignorance in ſtudie.

EPiſtles and Letters inuectiue of contention and diſpraiſe, muſt be diuided into three partes. But in this caſe there are two wayes, either to write vnto him, whome wee minde to reprehend: or elſe better, to write vnto a third perſon, as iudge, or arbitratour. Firſt, to declare, that it is not our vſe to mooue controuerſie: for

for wee demaund nothing but peace: Yea, and although that we bee oftentimes iniuried by our enimies, & that they say al the worst they can, yet nenertheleſſe, we would giue to vnderſtand, that the inſolencie of our aduerſaries is ſo preſumptuous, and ſo tending to deſtroy our eſtimation, that wee can not any longer keepe ſilẽce, but haue thought good to write, to the end that he might be iudge. Secondly, to expreſſe briefly and plainely, whereuppon the controuerſie dependeth: afterwards to recite our reaſons, and to confirme them, & to confute thoſe of our aduerſarie. Thirdly, that we could ſay many other thinges, whereof wee will keepe ſilence, to the end that it ſhould not bee thought to proceed rather of enuie, then of mere trueth: praying and beſeeching him, vnto whome we write, to iudge of the ignoraunce of our aduerſarie, recommending our ſelues vnto him.

The Example, wherein a certaine Barber writeth to a Doctour of Phyſicke, concerning his aduerſarie a Cheirurgian.

THere was neuer thing more deteſtable vnto me, nor which I had more in horrour (worſhipfull doctour) then to ſee a man reioyce in detractions, and euill reports of an other: for thereby are wicked people knowen. And although I haue diuerſe times of many beene thwarted, ſcorned, and diſpraiſed, reporting by me a thouſande dreames and lies, yet haue I alwaies ſuffered them, and turned the deafe eare towardes them. And nowe ſtepeth forth a new detractor of me, who by force conſtreineth me to anſwere, and to defende me againſt his curſed ſlaunder, for the ſafegard of my eſtimation, which he thinketh to deſtroy. And to the end that I be not accompted ſo ignorant as he, I haue thought good to write vnto you, to giue you to vnderſtand, that hee offereth me euident

dent wrong. This wicked and ignorant alle crieth and publisheth euery where, that it appertaineth not to any man liuing, to meddle with curing of a wound, or vlcer, within the citie, except he be a Cheirurgian, and sworne to the citie, at the least, except ỳ Cheirurgian be present and assistent to see the whole cure. But behold his craft, and how couertly he woulde take away the practise, gaine, and profite of the Barbars. Who is he so ignorant that knoweth not, that alwaies heretofore, the maister Barbars haue accustomed to cure all kind of wounds, aswell old as newe? Who is it that is ignorant of the notable and good cures that they haue accustomed to do? Wherefore then shoulde they not vse to do, as they haue done, without borrowing leaue of the gentlemen Cheirurgians, seeing they ode, and haue done their cures very wel without their assistance? I would that the ignorant assehead should know, that that which we do is better done, and

that

that we vnderſtand better the arte of Cheirurgerie then he doth, or a great multitude moe of aſſes that call themſelues Cheirurgians, who haue not the knowledge to apply one onely inſtrument, or to make one inciſion aright, but all their caſe is nothing els ſaue ſophiſticall argumentes, which ſerue to no purpoſe. Therefore it is neceſſary, that it come to the handy-operation of the Barbars, who vnderſtand Cheirurgerie aſwel as they: together alſo, that it woulde be greate coſt for ỹ poore patients, to pay both the Barbar and the Cheirurgian. Secondly, if I would, I could write vnto you more amplie of his enuies and ignorant detractions: but I loue rather to holde my peace, to the ende that it be not ſaide, that I ſpeake againſt him rather of enuie, then to vtter the playne trueth. Therefore, you that knowe the whole, ought to iudge the equitie, and to cauſe him to keepe ſilence in this matter: whereof I alwayes recommend me vnto you,

wholy

wholy offering my ſelfe, &c.

Howe to write a defence in a contention.

WHen wee are accuſed and repre-
hended by contẽpt or diſpraiſe, wee may defende our ſelues by letters or epiſtles, which muſt conteine three parts. Firſt, to declare, that wee are prouoked to aunſwere vnto him that writeth euill of vs, and that it is not our cuſtome to take notice of euerie ſmall quarell, eſpecially at the handes of wicked and ignorant people: and were it not for that it woulde ſeeme, that wee accorded to that which hee ſaith, we woulde not vouchſafe to anſwere vnto his ignorance: afterwarde muſt be declared, by maner of recital, the reaſons of the aduerſarie, confuting them by all meanes poſſible. Secondly, we muſt ſhewe by oppoſite, ſome faults and ignorances of our aduerſarie, which ſhall be manifeſt and apparent by liuely reaſons. Thirdly,

to

to ſaye, that although wee coulde expreſſe manye moe imbecillities and faults in him, yet neuertheles we wil not declare them, to the ende that it appeare not ẏ we ſpeake againſt him rather of enuie, then for the trueth ſake: ſayıng that we wold that he, vnto whome we write, ſhould bee the iuſt Iudge of matters in variance.

The example, wherein the Cheirurgian defendeth himſelfe to the Phyſician, againſt his aduerſarie the Barbar.

I Am aduertiſed (equall Iudge) to be accuſed befoze you on the behalfe of ſuch a one, a boaſting Barbar, who not onely is ignozant in his ſcience, but alſo in all that a wiſe man ought to know: and I am ſozie that it behoueth mee to aunſwere him: but that which moueth me, is to ẏ end that it be not thought, that I conſent to his errour, and to purge my ſelfe befoze you, that knowe and vnderſtande all

thinges therein: and to the ende that
erpulsing his olde iniuries, I might
set silence to his newe. First, for that
he sayeth, that euer heretofore the
Barbars were accustomed to cure
woundes, as well olde as newe, and
thereto haue set foorth their goodlie
cures. Beholde and consider his hid-
den crafte & subtiltie, how gloriously
hee boasteth and vaunteth himselfe,
and riseth vp to suppresse and ouer-
throwe the whole art and facultie of
Cheirurgerie. Is it not well ynough
vnderstoode and knowen, what perill
there is in thinking to heale all disea-
ses? that to make a good operation in
such and other difficill matters, it is
needefull that the cause bee well vn-
derstanded and debated: and to know
whether that, which is to be cured, be
a simple wounde, an vlcer, or fistule,
which is the peccant matter, & what
ointmēt or other medicine is proper
for it. And to discerne and vnderstand
this thing rightly, what Barbar is it
(I meane to speake of vnskilfull) that

vn-

vnderstandeth one onely word of Latine, and with much a doe scarse good English? I know verie few that can expounde the difference betweene Leporam, and Lepram. And yet notwithstanding, most of their Cheirurgerie bookes, are stuffed ful of eloquẽt Latine, and that difficil, yea and the most part of our English tearmes are verie farre different from our vulgar and maternall speeche, in such sort, that who so fully vnderstandeth not the Latine tongue, yea and also ỹ Greeke, can scarse vnderstande them: through which errour arise manye times sundrie inconueniences. For such alles there are, that rompt euerie disease to be the pockes. And this commeth to passe, because they will neuer call for the Cheirurgian, who in his facultie, is of all men approued, skilfull, learned, and verie experte to knowe howe to discerne and vnderstande all the pointes of his Arte, without anye erring or yet

making fault: and contrarily such ignorant idiotes, which darkely giue credite to their owne glorious heads, & haue no reason, saue only their proper will and foolish opinion, & which of a deceitful argument, make a necessary demonstratiõ, do giue by their dãgerous promises, a very fallible hope disallowing all good writings, if they be not conformable to their own fond opinion. Therefore (say I) such a one ought to be put to perpetuall silence. Thus much shal suffice you, although I might say more, but his ignorance cannot beare it: for it is knowen to euery one, that through their faulte they haue committed a thousande euils, and yet bashe not to saye, that they may better kil an hundred men, then an other to heale one only: therfore take heed of them who may. And nowe will I holde my peace: for it is no great honour to write ỹ imperfectiõs & ignorances that might be told: yea, & if I should say more, it shoulde be saide, that I spake more of malice

and

and ill will, then to open the trueth. But although I yet kæpe back many other things (which as time and place ſhall ſerue may be reuealed :) and although he ſhal ſtil perſeuere to ſpeake more of me, yet Sir, you may iudge of the whole: for you knowe well, what part beareth ignorance, and innocencie. Wholy offering my humble ſeruice to you and yours. &c.

How to write domeſticall and familiar Letters or Epiſtles.

DOmeſticall or houſholde letters are more in vſe, then any other, forſomuch as of their nature they are very neceſſarie, to let our friendes vnderſtand of our eſtate, and of our buſineſſe, be it of health, proſperitie, ſickneſs, aduerſitie, or any other domeſticall and familiar thinges: and in ſuch matters, the letters or epiſtles muſt be diuided into three partes. If we write of our own eſtate, health or ſickneſſe, or of the health or ſicknes of another.

First, following Tullie, and others, we may (as they doe) adde the Latine sentence, *Si vales, bene est: ego quidem valeo.* If you be in good health, God be praised for it, for thanks be to God I am. Secondly, we shall recite our own helth, or the causes of the amendment thereof, and also the health or sickneſſe of our friend, which we shall esteeme euen as our owne, glad of his recouerie or prosperitie, rendering thankes vnto GOD, who hath so well disposed it: and likewise if there be happened vnto vs any good or bad chaunce, we shal write the state thereof, be it riches or pouertie, dignitie, or depression, to admonish our friend either to reioyce or yet to sorrow with vs. Thirdly, we say commonly: **Thus, (not hauing wherewith further to inlarge at this present) but beseeching the Lord to keepe and preserue you in his holy tuition, we finish. From such a place, &c. By yours altogether to commaund, &c.** Or otherwise, as shal please the inditer.

The

The Example of a common ſtyle in that caſe.

IF you be in health and merie, I am verie glad, for (thankes be giuen to God on my behalfe,) I finde my ſelfe in very good health and welfare. You do peraduenture greatly meruel, for that I was wont to write often vnto you, & of late haue deferred ſo to do, wherof it may be, that you would accuſe me of negligence: howbeit, it hath not beene through negligence, for an ague hath ſo weakened me of late, that I had ſmall hope to haue eſcaped without treading the trace out of this world into another, yea I was brought ſo lowe, that euen the Phyſicians had all quite giuen me ouer, and I had no hope, ſaue only in God, to whoſe good aide I ſtill committed my ſelfe. Secondly, his ſouereigne boũtie hath brought me to my former helth, notwithſtãding it hath not ben

without great expense of money: Beholde therefore ỳ causes why I could not write vnto you, but from henceforth I will write vnto you the more often, if God graunt me time & space so to do. Thirdly, I shall desire you to write vnto me of your prosperitie, & of such a one, assuring you, ỳ if there be any thing that I may doe for you, do but commaund me, and I will doe mine ende nor to accomplish it, God to friend, whom I beseech to grant vnto you your hearts desire. From such a place, &c.

Howe to write other domesticall Letters of familiar businesse.

WE must diuide them into three partes. First, and Secondly, as in the other going before. Thirdly, shall be put the conclusion, saying that wee haue thought good to aduertise him of such businesse, because he is our verie friend.

The

The Example, wherein one friend aduertiſeth another, of the ſute that he hath recouered.

IF it be well with you (my ſingular friend) then is it very wel with me: for euen as I am (God be praiſed) in good health, ſo would I deſire that it ſhould be likewiſe with you. And becauſe I knowe, that the loue betwixt vs two, hath alwayes made vs equall in our fortunes, therefore haue I thought good to write vnto you, of my buſineſſe and affaires, becauſe in deed you might be the more ioyfull. Secondly, you are aduiſed of the time, trouble, and coſt, that I was at, in the ſute that I had againſt ſuch a one, & howe often I haue curſed the houre whenſoeuer I heard talke of it, euen readie many times to giue it quite ouer: yet neuertheleſſe, by trauel and diligence, and by importunate ſute, my good right, vppon Tueſday laſt, (notwithſtanding any clamour that my aduerſarie made, to his great

cõfusion) I obteined sentence against him to my great profite, whereof I render immortal thanks to Almightie God. Thirdly, I knowe well, that of my profit, commoditie, and ioy, you are as ioyfull as my selfe: and seeing that my aduersities doe bring you desolation, it is good reason, that my prosperities should bring you consolation. Therefore I pray you do it to vnderstand to all our friendes there, to the ende that they may participate of our ioy. And if there be any thing that it will please you to commaund me, be you well assured, that of me you shall haue an infallible friende. And thus end I at this present, beseeching our Lord, &c.

How to visit our friend with Letters not hauing any great matter to write.

OFtentimes it chaunceth, that wee haue no matter to write to our friend, and yet we would gladly visite him with our letters: in such case our letters

letters muſt conteine three parts. First, to get beneuolence on our owne behalfe, ſaying, that becauſe we loue him, we thought it good to write vnto him, and to recreate him, by communicating vnto him our letters, to the end, that we may take pleaſure in that which hee ſhall write vnto vs againe: conſidering that there is nothing more appropriate vnto friends, then often to write to and fro. Secondly, wee ſhall ſay that wee are in health and good eſtate, deſiring to knowe of his health and proſperitie: praying vnto God to keepe and preſerue him from all euil. Thirdly, wee ſhall deſire him to viſite vs often with his letters, to this end, that hearing of his health and proſperitie, wee may haue cauſe of conſolation and comfort, offering our ſelues, &c.

The Example of the ſtyle in that caſe.

ALthough I haue no matter to write vnto you (my deare friend) for

for that I knowe not of any newes hereaboutes chaunced: yet neuertheles, the great loue equall betwixt vs, will not suffer mee to lette passe any messenger, that I knowe goeth towards you, without sending you letters by him: for I beleeue verily, that you haue as great ioy to read my letters, as I haue to read yours. Therefore (my friend) you shall vnderstand, that I and all my familie are (God be praised) in good health, earnestly desiring to know of your prosperitie, and how all our friends thereabouts doe: for I assure you, there is nothing vnto vs more pleasant, ioyful, nor agreeable, then to vnderstande of your health, good fortune and prosperitie. But this causeth loue (my friend,) because that from ỹ time of our youth, we haue beene ioyned together with that band. And therefore, my deare and perfect friend, I earnestly request you, that it would please you to visite me with your letters, to the end, that (notwithstãding the distance of place betwixt

betwixt vs,) our mindes may yet reioyce, & be comforted together, praying you with all my hearte, to command me in your affaires, euen as he that is alwayes readie to doe you ſeruice, God to friend, to whome, &c.

Howe to write of ſome ſmall affaires, buſineſſe, or newes.

HAuing no matter of great importance to write, yet many times we are deſirous to write of ſome ſmal buſineſſe or newes of little importance: and ſo doing, the letter muſt conteine three partes. Firſt, to declare the cauſe that moueth vs, as in the ſtyle before. Secondly, to ſalute him gently, telling ſome pretie & mery newes. Thirdly, to offer him our ſeruice, with heartie cõmendations vnto him, and others.

The Example, wherein one friend writeth to another of certaine ſmall newes.

Although

ALthough it be long since I wrote vnto you (right deare and perfect friend) yet is it not for that I had forgotten you, but because I had not any matter to write vnto you: and therefore hauing nowe founde a fitte messinger, I haue thought good to write vnto you these letters; wherby you might vnderstande, that (God be praised, who disposeth al thinges) we are here in good health, beseeching him that it bee so with you, and all our friendes there. I haue bethought me, and considered with my selfe, whereof I might write vnto you, and haue found none other thing, saue onely to certifie you, that by the commaundement of the king and the ordinaunce of the Court, this day was made a great generall Justing, which was a wonderfull excellent thing to behold, considering the order that there was kept. You haue heretofore seene, but I thinke not so passingly well handled nor better ordered: for surely the challengers specially with so valiant cou-

courage and ſtrength inforced themſelues in the Iuſte, that wonder it was to ſée: and on the contrarie ſide appeared alſo ſuch manly hearts and bolde ſtomackes, that great commendations obteined both parts of al the aſſiſtentes: but yet in fine (after many ſturdie ſtrokes on both ſides) the challengers wonne the price, &c.

Moreouer, if I had knowen any other newes, I woulde haue written them vnto you, praying you that you will ſtill beare me good will, and often times write vnto mee: recommending me eſpecially to you, and to ſuch a one, & to al our other friends thereaboutes: beſeeching our Lord to ſend you comfort and health, &c.

How to write letters conteyning ſome pleaſaunt ieſtes of our ſelues, beſides other matter.

THere are yet other ſortes of Letters: for theſe before written, may

may be called ſimple. Nowe reſteth there to expreſſe the compoſition of ſome mixed letters, which are of two or moe thinges. And firſt, we wil ſhew the ſtyle of a merrie letter prouoking to laughter or reioycing: yea, and it oftentimes falleth out, that in weightie matters, there is to bee mingled ſome pretie conceite, be it through ieſting of our ſelues, or of ſome other: and ſuch letters muſt be diuided into three partes. Firſt, wee muſt pleaſantly expreſſe the merrie ieſt or conceite that we intend to vtter, (our honeſtie and reputation ſtill obſerued:) for that which we write is only to reioyce our friend. Secondly, to leaue the ieſt or merrie conceite, and to chaunge into ſome other matter, to the ende that it be not ſaide, that wee bee altogether ſcoffers. Thirdly, to offer our whole ſeruice, as in the letter before.

The Example, wherein a ſouldier writeth to his Captaine.

It

IT is no maruell (redoubted Captaine) though you make great accompt of me: for if I ſhould be in any encounter againſt our enimies, wher it were nẽdefull to parte it with blowes, you ſhoulde ſee how I would handle my ſelfe: yea, the great feare that I haue of it, doeth make me alreadie to tremble and quake, conſidering that I neuer fought but vnder the cortaine, and with the potte and the ſpiggot. I beleeue I durſt not aſſault a ſnaile, if ſhe were armed with her ſhell and hornes, for as hardie a felow am I as euer drew ſword out of a bowe caſe: yea, in ſuch a matter I woulde loue well the ſounde of the retraite. And if euer you ſawe man of warre play better with a two footed ſworde, then ſay boldly that I am a liar, for I woulde runne with ẏ formoſt to the forewarde of a toſſing tauerne, there to giue the onſet. Secondly (my Captaine) all this I haue written but onely in ieſt: for indeed, to ſay the trueth (none diſpraiſed)

there is no man in the whole compa-nie, that more willingly or more courageously would aduenture him-selfe in the battel then I woulde doe. For by the faith that I owe vnto the King, and to you, I haue so much be-fore mine eyes the publique weale, & haue so much pitie of the misery and calamitie of the poore people, that at all houres, both day and night, I am purposed to hazard my life in defence thereof, & in repulse of the enimies: to the ende that following the steps of o-ther valiant Champions, I may pur-chase honor & renomme. Thirdly, ne-uertheleſſe (valiant Captaine) I pray you, not to put your ſelfe in daunger without a cauſe, but if you ſee that it be needfull either for your owne de-fence, or otherwiſe, you ſhall finde in mée ſuch factes (as I will not vtter with mouth) alwayes preſt and ready to obey your good pleaſure and com-maundement.

Howe

Howe to write Letters concerning mery iestes or taunts by some other.

IF we woulde merily taunt him, vnto whome we write, or some other of whome we write, it must be done euē as in the style before written, sauing that in the seconde part we must earnestly continue on the matter.

The Example, where in Cicero iesteth with Valerius.

CONsidering with my selfe at this present, (my perfect friende Valarius) the great negligence that is in you, and that since your departure, you haue written nothing vnto me. I cannot excuse you, but to saye, that you haue the palsey or else the feuer lorden: and ẏ the hands which were wont to write oft vnto me, can nowe no longer holde the penne. If it be so, recommend your selfe to the Saints of Paradise: or if not, learne to

wrote with your feete, euen as you haue well done with your hands. Secondly, (although iesting & bourding) yet know I not any other thing, whiche might be more grateful vnto me, or wherein you might doe mee more pleasure, then now amongst the great affaires that I haue for the publique weale, to giue me some consolation by your letters, to the ende that I may be certaine of your health. You know my heart how I loue you, and do not request any other thing of you at this present, if not that it wold please you to write often vnto me. Thirdly, as for me, if there be any thing wherin I may imploy my selfe to pleasure you, you may commaund me, euen as him that is gladly redy to accomplish your good desire.

Howe to write Letters giuing generall commission and charge of busines or affaires.

THere is yet another sort of letters, whereby wee giue commission or charge

charge of certeine buſineſſe generally or particularly, and ſuch letters muſt conteine foure partes. Firſt, to purchaſe his beneuolence, ſaying, that for the loyaltie that is in him, and alſo the confidence that we haue of his perſon, and that for the loue of vs he will entreate our buſineſſe euen as his owne: therfore haue we determined to commit our buſineſſe vnto him. Secondly, to declare what buſineſſe, and with what perſons, and how he hath to doe. Thirdly, to expreſſe the authoritie that we minde to giue him ouer our buſineſſe, with all other clauſes neceſſarie to the expedition or execution of the ſame. Fourthly, to promiſe to take in good parte, whatſoeuer by him ſhalbe done, &c.

The Example, wherein Cicero committeth to Scipio his autoritie ouer all his buſineſſe in Rome.

I know not any thing ſo weightie or ſo difficil, (my more then deare

friende Scipio:) yea, though death it selfe shoulde followe, that for you I woulde not most willingly doe. For so willeth the loue and benevolence that inwardly ioyneth and vniteth vs together: & I doe stedfastly beleeue that you will doe the like for mee, whensoeuer I neede. Secondly, the cause that moueth me to write thus vnto you, is for that I haue much businesse to dispatche at Rome, where personally (for my other affaires,) I can not be assistent, and therefore it behoueth me to haue some friende resident there for mee, that may take the charge of my affaires. Thirdly, and although that I could committe them to diuerse other my friendes: yet notwithstanding I am afraide in so doing, that I should too much offend you: and should seeme that I would wholy separate my selfe from you, if I should not committe my causes and affaires vnto you: and likewise if you desist from giuing me commission of yours, our naturall and mutuall loue might

might be diminiſhed. Which caſe to auoyd, I now ſend you plaine and eſpecial procuration, in my vrgent and nædful buſineſſe: hauing ſtedfaſt confidence in you, that nothing ſhall periſh through negligence. And eſpecially, concerning the cauſe and purſuite betweene mee and ſuch a one, whereof I pray you, procure ſpeedie erpedition, as knowing wel the great wrong of the aduerſe partie, and my good right, which hath great næde of aid & ſuccour. Fourthly, I beſeech you againe to haue my affairs in remembrance, whereof I giue you the charge and plaine commiſſion irreuocable: all which thinges I would haue you to do and procure, euen as though I my ſelfe were perſonally preſent, and whatſoeuer you ſhall do, I promiſe to be content withall, vnder obligation and bond of all my goodes, according as more plainely is conteined in the procuration (or Letter of attorney) which I ſende you herewithall. And thus finiſh I my letter, praying, &c.

How to write Letters, giuing particular commission for some affaires.

OFtentimes it happeneth, that wee commit, and giue charge of some particular businesse: and such Letters must be diuided into foure partes, euen as the other before written. Howbeit, in the second parte wee must expresse one or moe businesse and affaires by order, in euerie article, the thinges that wee would haue dispatched beeing particularly shewed, plainly, and manifestly.

The Example, wherein Appius constituteth Cicero his receiuer in Sicylia.

THe perfectnesse of fidelitie that I haue in you (my loyall friend Tullie,) and the which you vse towards all your friendes, as I haue alwayes perfectly perceiued it, doeth giue mee no small hope, (together the loue and bene-

beneuolence wherewith we are vnited) that your wiſedome and liberall humanitie, taketh great pleaſure to employ it ſelfe about my buſineſſe, if I commit any vnto you. Secondly, and to the end that I giue you to vnderſtand, what buſineſſe I intende that you doe for me at this preſent, you ſhall know and vnderſtand, that in your prouince I haue had to doe for the Senate of Rome, and that great ſums of money remaine due vnto me by diuers of my creditours thereaboutes. And ſeeing that I am at this point aſſured of the good will you beare vnto me, I haue thought good to conſtitute you my procurour or attourney, to receiue of ſuch a one, ſo much: and of ſuch a one ſo much: &c. whereof I ſend you the ſchedules and obligations. Thirdly, and if any of them, or any other, will reſiſt you, and refuſe or delay the payment, I giue you power & authoritie to conſtreine them by all wayes of iuſtice, euen as I might my ſelfe, if I were there perſonally

sonally present. Fourthly, whatsoeuer you shal do for me, I promise you to be content therewithal, & binde me by the procuration which I send you by this bearer, with the billes & writinges seruing to that effect, I commit the whole vnto you, certifying you that of me also you haue a friend prest and readie to doe whatsoeuer you shall commaunde him. From Rome the, &c.

Howe to write certeine mixed Letters.

YEt is there another sort of Letters conteyning intermixed matters, which are to be diuided into 2. partes onely. First, to declare the most necessarie businesse: neuertheless, wee must alwaies beginne with some honest preamble, like as if wee write to our friend saying, though wee be occupied & busied with many affaires, yet wee intende to visit him with our letters.

Second-

Secondly, to declare particularly and plainely our intent. And if peraduenture it behoue vs to aunſwere Letters receiued from our friende, in ſuch a caſe, for the preamble we ſhal ſay that we haue receiued his letters, the which were very comfortable vnto vs, and that wee intend orderly to giue aunſwere: in the ende whereof wee may write that which we will beſide, offering as in the other before, &c.

The Example, wherein Cicero writeth to Curio concerning his buſineſſe.

I Haue by this bearer receiued your Letters (my ſingular friend Curio) wherby I greatly reioyced when I vnderſtood the good health and proſperitie that is with you and yours: yet notwithſtanding, I was ſomething ſorrie when I ſaw my ſelfe accuſed of negligence, for that I haue not written vnto you ſo often as you deſired, and as I ought to haue done.

And

And certeinely I confesse, that I am greatly to be blamed: for in deede I was not very much busied, and am very glad that I knowe that my letters doe so greatly comfort you: promising you, that from henceforth, there shall passe no messenger, but I will visit you with my writings, and will neuer thinke it any labour to write vnto you, so long as I maye pleasure you. Moreouer, you write vnto me that I should certifie you of your businesse, in what state they are: I assure you, that day and night I go about to dispatch them, but the craftines of your aduersaries is so great, that I am forced to deferre, attending the good houre to breake and frustrate their malice, the which notwithstanding, I beseech God to mainteine you in your honour and dignitie. And where as you will me to send you my bookes of the lawe, I would gladly do it, but for the occasion of these troublesome times, I thinke it needfull to tarrie till thinges be more peaceable.

and

and then will I ſatiſfie that which you deſire, that is to ſay, you to cõmaund, and I to obey, &c.

Howe to write letters conteyning diuers and ſundrie matters.

LEtters conteyning many ſortes of matters, may bee diuided into as many partes as they conteyne ſundry matters: and we muſt begin with the moſt principall parte, alwayes obſeruing the rules before written, and afterward the moſt neceſſarie, & ſo conſequently euen vnto the ende, ſo that the whole be finiſhed in order and by articles: howbeit, it is good to place in the beginning ſome preãble fit for the matter: and finally to offer as before. Note alſo, that if there bee queſtion both of our friendes affaires, and of our owne, then it is decent to begin with thoſe of our friendes, and afterwards to ſpeake of our owne, thereby to giue him to vnderſtande, that wee

haue

haue his affaires, asmuch or more inremembrance, then our owne.

The Example, wherein Tullie writeth to Pompilius, of comforting, graue and domestical matters.

I Vnderstand (my very perfect friend Pompilius) by Letters receyued from some of our friendes, that your valiant father is deceassed out of this worlde: and this know ye, that in as much as we are firmely knit together in perfect friendship, therefore it is verie heauie for me to suffer: yea, I estæme it euen as mine owne aduersitie, as friendes ought to doe. But when I consider howe well borne he was, and that hee came in marriage with noble and sage parentes, and by his vertues got such dignities & authorities, as can scarce be recited: yea and moreouer (which is almost impossible) that he was alwayes in fauour both with the Lordes and the people, that he hath runne his course

of

of nature, & that he is godly departed, I find no cauſe to lament, but with al my heart to render thanks vnto God that gaue him ſo many giftes of vertue in this world, and now after many yeares, hath called him from this terreſtiall darkenes, to his cleare celeſtiall light. Secondly, let vs nowe ſpeake of other matters: you ſhal vnderſtand that it is reported vs, auen to the whole Senate, that the French men prepare a great hoſt againſt our common weale, & haue already ouerrun our fieldes: therefore is it condeſcended, that manfully & with a good courage, we ſhall go againſt thē. And this to doe is eſtabliſhed Pompeius, who in wiſedome, counſell, & warlike authoritie, hath none like vnto him to conduct our armie. Therefore I counſel you to leaue Cumane, and to come into this citie, during the expedition of this warre, for to auoyde the hurt that might come vnto you. Thirdly, you write vnto me, that I ſhould receiue monie of your debters: I will

doe it willingly: but during this tumult, I determine nothing in the Senate, nor elsewhere, vntil that things be more quiet: & I dare boldly write vnto you, that if you come hither, you may get honour and profite: and then shall you sée what diligence I haue vsed towardes your creditours, and in the aduauncing of your estimation, assuring you, that I am wholy at your commaundement.

Howe a Prince faithfully certifieth the worthie qualities of a man.

ALl, or most parte of the styles before written, are addressed either to our superiours, equals, or inferiours, which might seeme to suffice for this little worke: yet neuertheless, because I woulde haue the gentle Readers to vnderstande, that I delight to expresse aboundance of styles, I haue thought good to recite some styles, whiche sundrie writers, and learned men, haue accustomed to vse, following

ing therein the example of diuerſe good Orators. And, the firſt ſtyle ſhall be a letter of fidelitie or credit, to wit, When a Prince writeth to one or to many the veritie and trueth of a thing euen as it is, giuing perfecte notice that it is ſo: and ſuch Letters muſte conteyne three partes. Firſt the prince putteth his name, his title, and other phraſes agreable to his highneſſe. Secondly, muſt bee placed the diſcourſe or entraunce fitte for the purpoſe, whereof wee intend to write. Thirdly to purchaſe beneuolence to the thing or to the perſon, whereof wee write, cauſing credite to be giuen thervnto: expreſſing the verie trueth of that, which we commende, or the vertues of the perſon.

The Example, wherein the Duke of Venice certifieth the wiſedome and ſcience of G. A.

Auguſtine by the grace of God, &c. To all them that ſhal ſee theſe letters

ters, health and comfort. Secondly, the Maiestie of a Prince, and his magnificall authoritie is not onely to punishe and correct vice, but also with his whole power he ought to deiect and chase away all vicious persons: and euen so likewise ought he of iustice and maiestie, the good and vertuous, full of sapience and studie, not onely to amplifie with goods and honour, but also in all thinges to giue them suppoꝛt, fauour, and prayse. Thirdly, and for that it is many yeares agoe, since we haue perfectly knowne George Alexander Doctour, very expert and skilfull, as well in the Greeke as in the Latine toung, yea, loued, estæmed and honored of al men, for the grauitie of his eloquence, therefore (besides the benefites that wee haue shewed him) it is yet our mind, that by our faithfull witnesse, the vertues which are in him shoulde bee knowne vnto all men, and by your relation also to bee the more magnified. Whereupon wee recommend

mend vnto you the ſaid George Alexander, in all his affaires. And ſurely ye citie or towne may thinke it ſelfe veris happie, wherein hee ſhall vouchſafe to abide, for the excellent doctrine that is in him. Moreouer, if there be any ſeruice or pleaſure done vnto him for our ſake, wee eſteeme it euen as if it were done vnto our ſelfe, and for the ſame will giue perpetuall thankes. In witneſſe whereof, wee haue ſealed this with our Seale manuell Pouen here ſuch a day, &c.

Howe a great Prince writeth of peace or wars, &c.

THere is another ſorte of Letters when a great Prince writeth generally to all, or to an Vniuerſitie, a towne, a citie, a countrie, a communaltie, or to ſome publique perſon, as to intreat of peace, warres, appointment, &c. and ſuch letters muſte bee diuided into three partes. Firſt, the name of the prince, and all his titles, with ſalutation. Secondly, the cauſe

mouing wherfore we write, declaring that it is iuſt, honeſt, and reaſonable, the which we ſhall proue, as well by reaſons to depreſſe our aduerſary, and to deſire alwayes to mainteyne iuſtice and equitie. Thirdly, the matter that we intende, be it of peace, or war, or of ſome other great matter, & let the concluſion be tending to our purpoſe conteining the finall clauſes, agreable and neceſſary therevnto, according to the rules before written.

The Example, wherein the Emperour maketh peace with the king of Hungarie.

FRiderike by the diuine grace Emperour of the Romans, of Auſtrie of Syrie Duke &c. And Counte of &c. To Matthewe king of Hungarie, &c. ſendeth greeting. Though there be many reaſons, which might prouoke vs to make warre againſt thee, moe then are to be founde, that might perſuade

ſuade vs for to make peace with thée, (which were too long presently to recite, neither also shall it be needefull, for as much as thou doest vnderstand them well ynough:) yet to the ende that to thée and thine it may appeare, that there is in vs more liberalitie, gentleneſſe, and humanitie, then deſire of reuengement, against your ingratitude, wee haue thought good to make peace with thee, to this ende, that our warres being thus ceaſſed, our people and thine, being ſore wearied and trauelled, may returne to their houſes in their deſired peace, to reſtore their goods ſore diſperſed and waſted. Moreouer, and for this cauſe, I certifie by theſe preſents, that from henceforth, ſecluding all diſcorde and diſſenſion, which heretofore hath, or hereafter might haue beene betwixt vs, we will with thée make and eſtabliſh firme and ſtedfaſt peace, vnder the limittes and conditions paſſed and accorded betwéene our Ambaſſadoures. Wherefore, wee admonith

you, that thou and thine be prest ioyfully, and with a good will, to receiue this desired peace, and to keepe it on your part inuiolated, euen as wee haue inioyned to ours, and as we our selues minde to doe: to the ende that thou mightest knowe the good, that we would thee in well and faithfully keeping this peace, and causing it to be kept and obserued without interruption.

How a noble man writeth Letters for the promotion of a man.

WHen any Lorde or Noble man writeth for the promotion or preferment of a man, or that hee writeth to him whom hee mindeth to preferre, or to another to prouide for him, of whom he writeth, such letters are to be diuided into 3. partes, as before. First, he putteth his name and his titles, with briefe salutation. Secondly he getteth benеuolence to the person, whome hee mindeth to preferre, by

pray.

prayſing him of ſome particular vertue, ſaying that therefore he deſerueth to bee had in fauour and eſtimation with all men. Third ly, he getteth beneuolence to his owne perſon, ſaying that for thoſe cauſes he is mooued to ſhewe him fauour and commoditie: afterwards, he addeth to take in good part the good will: for ſuch a benefite or thing giuen, is not ſufficient to reward ſuch vertues, offering, &c.

The Example, wherein the Countie of Pauie, writeth to the preferment of A.

IOannes Galeas Maria, by the grace of God, Countie of pauie, and Lorde of Gennes, to Angelicke ſendeth greeting. Secondly, the excellent melodis and incredible harmonie of Muſicall ſcience, wherein thou excelleſt not only the other Singers of our Chappell: but alſo there is none which may bee compared vnto thee, with

other greate and innumerable ver-
tues, for the which of all people (both
priuately and publiquely,) thou art
renowmed, praised, esteemed, and re-
uerenced: Such thinges, I say, doe
prouoke and incline me to beare thee
good will, to ayde and succour thee in
thy desires, euen as customably wee
doe to our seruaunts and familiar ac-
quaintaunce, to the end to sturre and
moue other to well doing, when they
see the vertuous to be rewarded and
honored. Thirdly, and to the end that
more plainely may appeare to thee
the great affection and loue that wee
beare thee, we doe constitute thee to
receiue in the countie of Aquedoace
the fruits, rents, profites, and reue-
nues due vnto vs, the which wee doe
freely giue thee by these presents, and
so doe declare and commaunde it;
willing thee gently to receiue it,
which is too litle to bee compared
to thy vertues, trusting hereafter
if we bee of power and abilitie, that
thou shalt perceiue howe we desire ȳ

ad-

advancement of our good ſeruaunts, by magnifying their vertues, offering, &c.

Howe a Prince eccleſiaſticall or temporall, writeth letters forbidding a thing.

WHen a Prince eccleſiaſticall or temporall writeth to one or to many, commanding & forbidding not to finiſh a thing alreadie begunne, or not to take in hande a thing alreadie pretended: ſuch letters conteine three partes. Firſt, his name and his titles, with ſalutation. Secondly, he giueth to vnderſtand, that hee vnto whome hee writeth, hath enterpriſed, and purpoſeth to finiſh a thing which he would not haue him to execute: ſhewing the cauſes and reaſons, either true or like to be true, diſſuading from the doing of ſuch a thing. Thirdly, hee placeth his commaundement and inhibition in briefe termes, and well to be vnderſtanded, euen as it appertaineth vnto

a prince, adding thereto iniunctions and royal threatenings, if it be gainesaid or withstanded: the which threatninges neuertheleſſe, ought to be moderated with modeſtie, and not ouercharged with rigour, to the ende that through too great rigour, it bee not perceiued that the prince ſpeaketh of choler or anger, the which a wiſe man ought not to doe: and then to ſet the day and date, &c.

The Example, wherein the Pope forbiddeth king Ferrand the building of a Caſtle.

INnocent Biſhop, ſeruaunt of the ſeruauntes of God, to our ſonne Ferrand king of Pouille, health and Apoſtolicall benediction. Secondly, by the Letters of our reuerend brother the Cardinall of S. Peter ad Vincula, by our commaundement, Gouernour of the field Picenine, and legat, wee haue had vnderſtanding, that in the endes

endes and bozders of the kingdome of Pouille, towardes our fielde Piceaine, which belongeth to vs, thou wilt (breaking the appointementes and concozdes made betweene vs,) build ſtrong places and Caſtels, as he ſaith, he knoweth by the repozt of diuers people, woꝛthie of credit, who doe ſay, that they haue ſeene thy pzeparations. And as thou knoweſt, ſuch manner of newe buildinges, eſpecially erected vpon the front of the Sea coaſt, (where they may giue great occaſions of euil doing and hurt,) are thinges, which of their owne nature, induce a man to ſuſpicion, and to think ſome euill conſpiracie. Wherefoze, wee cannot but greatly doubt, leaſt thou intendeſt ſome treaſon againſt vs.

Thirdly, we therfoze will thy maieſtie, to deſiſt from building ſuch caſtles and foztes againſt vs, if thou wilte with vs haue peace and perpetuall tranquillitie. But if peraduenture thou wilte not ceaſſe, then

then vnderstand thou for a certeintie, that we shalbe constreined to repulse the iniurie, that thou wouldest doe vnto vs, following those meanes whereby it is lawfull to put away iniurie. Howbeit, we haue a confidence that thou wilt do nothing that might be preiudiciall vnto vs, the which no good king may nor ought to doe.

Youen at Rome, &c.

Here endeth the first Booke.

The

The ſeconde Booke, conteyning the Copies of ſundrie learned mens Letters and Epiſtles.

ALthoughe the inſtructions and ſtyles, here before written, might ſuffice to content the readers of this litle volume: yet becauſe couragious mindes ſhall haue aboundance and choyce of matters, I will not here make a finall end, but haue thought good (ouer and beſides all the ſtyles of the Letters and Epiſtles here before written) to adioyne a number moe of Epiſtles and Letters of ſundrie ſtyles, aſwell of Latine Oratours, as alſo of other learned and diſcrete perſons: truſting that the whole being well ſeene and conſidered, (excepte peraduenture the minde and courage of the reader be altogether ignorant & ſluggiſh, of the number of them that remaining in the gulfe

gulfe and bottome of rechleſnes, haue their ſenſe ſo corrupted, their memorie ſo ſlipperie, and their mind ſo dull, ſlow & aſtonied, that they may rightly of euery one be taken and eſteemed as brutall and barbarous, which ceaſſing, and a good wil ſucceeding) there is no doubt but a man ſhal hereby eaſily learne to make a Letter or Epiſtle ſo well adorned, and garniſhed, that it ſhall render vnto the readers & hearers, not onely great ioy and commoditie, but alſo to the inditour profite, praiſe, and ineſtimable delectation.

Hermolaus Barbarus writeth vnto George Merula.

PLato in that his diuine inſtitution of lawes, among other ſoueraigne things, maketh mention, that it is needfull in a common weale, to preſcribe and giue order, that it bee not permitted vnto any man to ſhewe either priuatly or publiquely anything that he hath compoſed, except it bee firſt peruſed & approued by ſ Iudges there-

therunto aſſigned. Would to God (O diſcréete Merula) at this day wee had the ſame lawe. Certainelie ſo many people ſhould not then write, and ſo fewe ſhould not applie themſelues to good letters: for now through ỳ abundance of many naughtie bookes, wée are greatly indamaged: & leauing the approued & knowne authors, we follow the baſe and blind writers: and (that which is alſo to be lamẽted) wee iudge of ſtudies according to the good or euill authors one with another, wout indifferencie or correction. From the ſpring and fountaine is riſen this mortall & monſtrous perſuaſion, that philoſophers & Conſuls cãnot be both equal & eloquent, for ỳ which ſentence (becauſe in many places we haue argued to the contrarie, as well in ſpeaking & diſputing, as writing) I doubt not but of many I haue incurred hatred & offence, or (according to the cõmon prouerbe) haue angred ỳ waſps. But ſith we haue ỳ oth of this knighthood, it were a capital crime to acquite

ſo

so honourable a charge. And terteynly, I ordeyne and appoint (now that I haue power and authoritie, not to chide or brall, but by writing or interpreting to proue my cause before wise and learned persons, euen as the thing it self shall witnesse,) that there is altogether no matter, which this flourishing and readie kinde of pronouncing and speaking doeth not receiue, and hath not for it his natural historie: yea, and conteyneth not his very particular and sensible reasons. For this is of Plinie the second (without all controuersie) constituted and agréed vppon, and the same is that, whereof euery one vniuersally maketh question & debate, in such sorte, manner and forme, as I thinke verily I my selfe haue first touched it, in *Themistio*. That which I haue proposed, I pray thée Merula, as effectually as I can deuise, that thou wouldest say for mee, euen as for thy selfe, and that thou wouldest bee, not onely my defender, but my helper, iudge, and

corrector. For certeinly it can not be denied, but that in Philoſophie there are ſundrie places, the which to vtter and expreſſe, it is needefull and neceſſarie ſometimes to feigne and renewe. And this doeth Marcus Tullius, and all the other auncient and great Philoſophers graunt and allowe: the which is nowe by manner of prolocution and reuerence granted vnto vs: and as he ſaith, we may name and place newe words, where we ſee the Latine to bee corrupted or altered, as in the names of monie and coine, or ſuch like. And herein woulde I haue thee to bee an equall Cenſor or Iudge, if peraduenture thou findeſt in theſe bookes any thing either altogether feigned to the ſemblance of certeine voices, or by licence that I ſay not rudely or hardly tranſlated, or by abuſe too boldely tranſpoſed, or elſe by a certaine imitation somewhat too comfortable. Howbeit I thinke thou ſhalt not finde many, whiche might offende thee, or to bee

troublesome: tenne at the moste, or thereaboutes, thou shalt finde in the whole worke that I sende thée herewithall, the which a man may saye are not taken rightly frō the Latine, and yet are there some of them, that we haue receiued and taken, euen from the Latine eares, some we haue newly made, for the other I take no disdaine of the vsage of learned and wise men: howbeit, I wil not seeme to affirme my selfe to be wholly vnreproueable, least peraduenture some do obiect and say, If thou excuse thy self, that thou art not barbarous, what is it then that thou sayst? And thus I wholy submit my cause to the indifferent Iudge, voyde of partialitie. Farewell. From Venice. 1480.

Hermolaus Barbarus writeth to Angelus Politianus.

IN that thou hast conceiued incredible ioy for my prosperities, thou hast therein done no new thing, nor any thing which I had not before hand well

well ſæne, and by imagination preſuppoſed. I know with what carefulneſſe and greate forwardneſſe of vnderſtanding, thou haſt taken in hande this buſſie and vnſpeakeable charge, to adorne & extoll my name. And although thou haſt therein bæne conſtant, diligent, and effectuous, yet (ſith in ſo doing, it ſæmeth that thou ſpeakeſt for thy ſelfe, when thou ſpeakeſt for me,) I do nothing maruel, in that thou haſt thought to profite thy ſelfe, when thou haſte beene about mine affaires. I giue thankes vnto thée, and will giue continually, not onelye as to a louer and a friende, but euen as vnto Politian, that is to ſay, vnto a man right wiſe. And certeinely it is a greater thing to be prayſed of Politian, then of a friende: for the teſtimonie & iudgement of a friende might be deceiued: but of Politian a friend can neuer deceiued. And to my Lord Laurentius, no leſſe my prince then thine, I am greatly bound and beholden, he himſelfe therfore in witneſſe: I am in

great danger least in so many benefites and merits, which it hath pleased him to bestowe vpon me, I appeare to be vngratefull and barberous.

Marsilius Ficinus writeth vnto Angelus Politianus.

IF now Politian, I shoulde say, that I greatly merueilled at the hautinesse and eloquence of thy style, some peraduenture would suppose that I were too full of merueiling: certeinly in others, I am accustomed to merueil at things for the nouelty of them: but in Politian, I meruell at thinges which are vnto mee of long time verie wel knowen: howbeit for a verity I now haue in admiration, not olde thinges, but new things. For my Politian hath so happily increased within short space since his youth, that for his style, he seemeth vnto me wholy another man, & altogether new: and therefore he that being euen a childe, hath not smally pleased mee, and be-

ing

ing a yong man greatly pleaſed mee, nowe that he hath paſſed his youth, doeth perfectly and worthily pleaſe me: for euen as his beautie hath daily encreaſed, ſo alſo hath encreaſed his grace. And certeinely alſo this pleaſeth me well, that it ſhould ſo bee, for this cauſe: for oftentimes I preſuppoſed, and as it were prognoſticated, that it woulde ſo come to paſſe: therefore I praye thee holde on as thou haſt begunne. Diuine, to the end that thou maieſt likewiſe make mee a true Diuinator. In reſpect of that that thou extolleſt the Marſilian in euerie place, with paſſing praiſes, I doe maruell no whitte at all. Who is he that in pronouncing his proper praiſes, is not vehement and warmeth not himſelfe? Who is he, ſo vnſenſible, that delighteth not himſelfe in that which belongeth vnto him ſelfe? Francus declared vnto vs, that thou haſt had talke of vs with all the wiſe and learned, eſpecially with Hermolaus Barbarus. What wilt

thou that I doe for thée? Certeinly I will willingly doe it. Farewell.

Politianus answereth vnto Marcilius Ficinus.

THou perceiuest not in mee euerie day newe thinges which are worthie to be praised, but rather newe thinges in thy selfe, through the which thou praisest mée: and that which séemeth vnto me such aboundaunce, is thy exceeding loue: whereby (as *Propertius* reciteth) of nothing is raised a great historie. And verily I thinke thou wilt make me a Diuinator, for thou hast caused me to diuine, when as euerie day I say and preache that thou art a Diuine. Farewell.

Innocent Pope, to Angelus Politianus.

MY welbeloued sonne, health and Apostolicall benediction. The booke which thou lately didst send vn-

to

to vs, tranſlated out of Greeke into Latine, we haue heartily and gladly receiued, aſwell for the noueltie of the thing, as for the iudgement of diuerſe, whome in theſe partes we eſteeme for learned and wiſe. It is ſo wel furniſhed with learning and wit that therewith our Libzarie ſhall bee greatly adorned: and therefore, wee giue thée moſt heartie thanks, recommending thy vertue vnto our Lorde, and exhorting thée from henceforth to perſeuer in ſuch like thinges: to the ende that by theſe honeſte labours, thou mayſt one day get greater prayſes, and that thou mayeſt deſerue at our handes more fertile grace. And in token, aſwell of the good will that we knowe to be in thée to vs ward, as for the greate fatherlie lone that wee beare towardes thée, we haue thought good to ſende vnto thée two hundred Crownes, by our well beloued ſonne Iohn Turnabon, to the ende that by ſuche ſuccour of liuing, thou mighteſt more eaſilie ſuppoꝛte and alſo

accomplish thy labours and workes. Given at Rome, at Saint Peters, under the seale of the fisher, the xvi. of August. 1487. The third yeare of our Pontificalitie.

Prince Lucidor to the Ladie Mastraxeres.

MAdame, were it not, that I thinke ye haue beene straungely misinformed of the great wronges Don Morillen hath done vnto me, I suppose your diuine excellencie would not haue beene in battell against mee, to haue vndertaken the execution of that iust vengeaunce that I ought to take vppon him, as well for mine owne cause, as also for the iniurie that Amadis of Greece (his father) hath done to my sister Lucelle, who is here with me. But to the end, Madame, that you may knowe, that he hath iustly moued me to assail him in such sort, as ye haue seene, ye shall vnderstande, that hee hath violently

forced

ſorced & led away Helene the daughter of Appolonia, who of long time hath beene promiſed vnto me, to bee mine eſpouſe, and for ſuch haue I accepted her and will haue her. I pray you then conſider, how much ỹ thing muſt grieue me, and ſhewe not your ſelfe to be ſo great an enemie to your owne highneſs and good renoume, as to hinder the execution of ſo iuſt a reuengement: but rather to ſhewe fauour & ayde vnto him that followeth it: thus doing, you ſhall obſerue the integritie of your iuſtice. And thus Madam (preſenting my humble commendations to your good grace) I ſhal pray the Soueraigne to giue you the accompliſhment of your deſires.

Your couſin and entire good friend Lucidor, &c.

The aunſwere of Alaſtraxeres to Prince Lucidor.

EXcellent prince Lucidor, the diuine Alaſtraxeres, (daughter of

mightie Mars the God of battels, and of the triumphant Zahara Quéene of the mount Caucase (of the East mou-teines) doth send you salutation & amitie. Ye shal vnderstand that I haue receiued and read your letter, wherein you greatly complaine that I haue ayded Don Florisell, by whom ye alledge that you haue béene greatly iniuried: for answere therof, I pray you consider how much I am bound (as all other princes ought to be) not onely to minister iustice & fauour to them that haue good right: but also no lesse bound to requite good déeds & seruice done, & surely, I am as much bounde to Don Floriss. as one person may be to another, & that for many causes, which to declare to you at this present, would be too tedious. Therfore it seemeth to me, ỹ you should not be offended with that which I haue done in his defence: yea, though I had heretofore knowne your difference: for my highnes doth bind me to succour him in such necessitie as I found him, neither ought you to haue

haue procured reuenge & iuſtice by inequalitie of force, but firſt to haue ſũmoned & aduertiſed him to repaire the iniurie he had done you, & if thereupon he refuſe to ſatiſfie your reaſonable aduertiſement, then might you procæde further by good & moderat deliberation. Thinke & eſtæme therfore that I haue done but my duty to Don Floriſſ. neither wil I refuſe to ſatiſfie you, & to maintein your right euen againſt him, the matter being firſt wel knowne & examined. But in ỳ meane ſpace, I pray you to agrée & accord the difference betwéen you without ſhedding of bloud, and not to preſent the impetuoſitie and haſtineſſe of your choler, whiche hath cauſed you to haue the ſurname of vengeance, not conuenient truly for a prince: for the gods woulde that we ſhould leaue all vengeaunce vnto them, becauſe wée cannot kepe a meane in the executing thereof, and puniſhing of them that haue offended vs. As touching mée, I will take paines, and perſuade

him

him for peace betweene you, assuring my selfe that he will not denie it me. And in this hope, I will ende at this time, wherein you and all my Lordes of your companie shal find my recommendations to your good graces: beseeching the Gods to maintaine you in health. Wholy yours, and ready to doe you pleasure, the diuine Alastraxeres.

Innocent the viii. Pope, to his welbeloued sonne Laurentius de Medicis.

WElbeloued sonne, health and Apostolicall benediction. We giue thankes vnto thy deuotion, for that thorough the same, our welbeloued sonne Angelus Politianus, (a man verie learned and expert) hath sent vs a booke, translated out of Greeke into Latine, dedicated vnto our name, and the which not only by our owne iudgment, but also by the iudgement of other wise men, vnto whome we haue

shewed

ſhewed it, is greatly commended. It ſhalbe of vs (as apperteineth) greatly eſtæmed and honoured, and ſhalbe an ornament in our Librarie, which ſhalbe vnto him a teſtimonie of his vertue and learning. We exhort thee aboue all things to prouoke and moue the ſame Angelus, by thy authoritie, to make and compoſe like workes, which will bring forth vnto him vulgar eſtimation, and vnto vs no ſmall delectation: who, for ſo honeſt labours, partly by benefites, partly by other thinges will cauſe that worthie thankes and reward ſhalbe employed and giuen vnto him. And nowe in token thereof, we haue appoynted to be ſente vnto him, by our well beloued ſonne Iohn Turnabon, 2. C. crownes, to the ende that his booke ſhoulde not remaine without recompenſe. Yoven at Rome at S. Peters. &c.

Angelus Politianus to Innocent the viij. Pope rendereth ſalutation.

I know

I knowe not in what sorte to render thee thankes, most holy father Innocent, soueraigne bishop, which hast with so great prayses, and ample liberalitie rewarded our smal labours, which thing I consider and interprete to haue bene so done for this cause: to wit, that it hath pleased thy holinesse and blessednesse by this meanes to erect, and stirre vp the mindes of learned men (which of long time haue lien still, & as it were slumbred) when they vnderstande to be in so worthie a bishop of this time, such and so great humanitie and liberalitie, that nowe euen the basest and least in order, remaine not onely praised & honoured, but also liberally recompensed. Certeinly these prayses, together with the present and vnlooked for benefites on me bestowed, haue added vnto me as it were spurres and prickes, and haue charged me with a great carefulnesse, so to kéepe and behaue my selfe, that at no time, or by no cause, I be found to be vnworthie of this thy liberalitie

tie and fauour, whereof I will take care, and will ſo inforce my ſelfe, that this our tender territorie, (to the tillage whereof thy magnificence hath now giuen ſuch and ſo great ſuccour) ſhall bring forth hereafter newe reuenues to thy ſacred Maieſtie.

Valeat tua ſanctitas. Florentiâ, &c.

Galduane to his fellowe knights, and ſouldiers.

VNderſtand (my companions) that the firſt and ſoueraigneſt goodnes that may be in an armie, is to haue a head ruler, that can wiſely order and aduiſe the thing that is requiſite to be done: and the next, to haue obedience in executing the thing that hee commaundeth. We haue here not onely one Captaine, ſuch as I ſpeake of, but two or three, yea moe then twentie, who are ſo agreeing together, that there is but one will, one heart, & one aduice. Seeing then the firſt goodnes

and

and benefite is not denied vs, let vs drawe neare to the seconde, and so no doubt shall wee cause our fortune to ayde vs against the moste discourteous king that is vpon the earth, who purposeth to destroy our goodes, and liues, through the huge and mightie army that he hath caused here to arriue, thereby vtterly also to impouerishe, defloure a poore Gentlewoman. But yet is he farre from his account and purpose: for we will assist her, as long as we haue any life in our limms, or bloud in our bodies, accomplishing the vow that we (receiuing the order of knighthood) are bound vnto. And whether we liue or die, it shalbe vnto vs an immortall glorie, valiantly to fight against him that ought to bee a iust defender of all Ladies: so that the thing, that of many might be called foolish hardines, shall as concerning vs, and in our quarell, be called vertue and magnanimitie of courage. Boldly let vs therefore runne in vpon them, without feare of death, or

any

any daunger, hauing nothing before our eyes but honour: for in ſuch warlike actes, Fortune her ſelfe would not be feared nor doubted. And if we be victours, in as muche as they are more thē we in number, ſo much our glorie ſhall be the greater, and our name ſo much the more ſpred abrode, taking vpon vs with ſo great an hart and courage, a thing almoſte to man incredible.

A certeine man writeth to a Booke-binder of Pariſe.

WOrſhipfull Sir, aſſured I am, that if I ſhould commend me an hundred thouſande times vnto you, yet ſhould I doe leſſe then nothing, if it pleaſed you not to account me for one of thoſe that wiſhe you wel, therfore I pray you, commende me vnto you: certifying you that ſince my departure, I haue written ſufficient matter vnto you, according to my rudeneſſe, whereunto you haue made me no aunſwere. Howbeit I meruel

not thereat, considering that you haue beene so busied about the vrgent affaires of the King, that you haue had no leasure to attende thereunto: wherefore you are worthyly to be excused. And though it be so, that I am transported into a farre countrie: to erequnte needefull thinges, yet is it not to bee supposed, that true loue should decay, through the visible separation made betweene two friendes, whereof you are the one and I the other, at the least I am yours, and beleeue that you are mine. And therefore as mine, I haue not, nor will not deferre to write vnto you, trusting and being assured, that through the receiuing of my letters, I shall cause you to be more ioyfull, and to haue me in remembrance. Doing you also thereby to vnderstand, that if it would so please you, I woulde gladly haue certeine litle bookes (whereof I spake vnto you) dispatched from the binding, handsomly and neately, as you knowe wel how to do them: yea, farre

better

better then I can expreſſe and write vnto you. Of a thing well done the praiſe remaineth to the Authour and doer thereof, wherein I knowe you ſhall be partaker, for ỹ you worke ſo perfectly, as no man wil, nor can find fault therewith. Moreouer, if there be any thing in theſe partes, wherein I may pleaſure you, doe but command it, and I will obey, according to the poſſibilitie of your ſayd friend, not to be compared to his good will: recommending me alwayes moſte humbly to your worſhip, vnto your wife, and to all your children, vnto whome I will not forget the wine, my bookes being properly and handſomly bound and diſpatched. Thus ceaſe I for this preſent, beſeeching our Lorde to ſende you healthy and welfare with long life. From Selues, the 11. day of October.

An Epiſtle of Angelus Politianus to Laurentius de Medicis his Vncle.

BAptiſta Leo Florentius, of the moſte cleare and noble familie of the

Albertines a man of excellent spirit, of good & deepe iudgement, & of exquisite doctrine, hauing lefte vnto his posteritie manie noble deedes, actes and monumentes: consequently and in fine thought good to reporte vppon x. bookes speaking of Architecture, or the Science of building: the which being amended, corrected, and polished, intending to set them foorth to light, and to dedicate them vnto thy name, was by fatall ordinaunce preuented by death and so deceassed. His brother Barnard, a prudent man, alwayes mindefull of thee amongest the chiefest, to the ende to aduance the memorie of so worthie a man, and to render thankes for thy merites on him bestowed: the foresayde bookes written according to their true paternes and examples, and reduced into one vnlume, he doeth offer and present them vnto thee, my good Laurentius. And in verie deede he desired, I shoulde commend and adorne with wordes the same gift towardes thee, & also

alſo towards the author thereof, *Baptiſta Leo*. The which I haue not thought good to do in any caſe, to ỹ end that through defaulte of my vnderſtanding, I diminiſhe not the praiſes of a mã ſo excellent, and of a worke ſo well brought to paſſe and finiſhed: for vnto that worthie worke ſhall come more honor and renown by the learning and reading of it, then by any wordes wherewith I am able to ſet forth the praiſes thereof, fearing and doubting difficulties of the Epiſtle, and doubting alſo the imbecillity and weakeneſſe of our Oration: for vnto any man not ignorant of the perfection and integritie of the renoued Letters, and of the ſecrete and hid diſcipline, it might bee doubted, whether his ſpeache and ſtyle doeth more touch the art of Oratorie, or of Poetrie, whether it be more graue, or ciuill. In this order he hath folowed the true trace of the Antiquitie, in ſuch ſort that he hath by ſenſe comprehended and reduced into example, not on-

ly the reasons of ỳ auncient builders, their engines and instrumentes to woorke withall, but also hath wonderfully excogitated and published newe formes and styles of buildings: yea, and besides this, hee was also a good Painter, and a cunning Carver. Howbeit in the meane time, he ordered all thinges according to true proportion and measure, in such sort, that all people might report of him singular and worthie thinges: so that I judge and suppose, that I were better to be silent, then to speake too litle, euen as Salust sayed of Carthage. To this booke therefore, (M Laurentius) thou shalt attribute moste principall and chiefest place in thy Library, and shalt read it diligently: and shalt take care to publish it commonly: for it is worthie to passe often by the mouthes of expert and learned men: yea, it is a fauourer and a verie patrone of learning, amongest all men liuing, now fallen vnto thy lotte. Farewell.

An-

Angelus Politianus to a certaine friend of his.

IF I had begone to haue loued thée, for thy riches, I shoulde nowe haue ceassed to loue thée, or to be thy friend for that thou nowe ceassest to be rich: but moreouer, if I had nowe ceassed to haue bene thy friende, then had I not bene thy friende, neither when thou wearst rich, but a flatterer: the which whosoeuer can be, can not be free, but a bondslaue.

Politian to his friendes.

YOu are many, which together demaunde Letters from me, but beholde I send vnto many but one onely: for it behoueth to sende one onely Epistle vnto many, whome I onely loue. The which shall be as good as many, when many of you shal read it.

Politian to an enuious person.

THou art enuious to euerie one of euerie thing saue enuie, but of

that thou art enuious towardes thy like, who is yet more enuious then thou: and by that meanes there is no enuie in thée: and yet notwithstanding, thou hast enuie at his enuie, and by that meanes hee is lesse enuious then thou. Who you are, I will not expresse, because I will not make you more miserable then you are already: for if I shoulde publishe your name, you would haue enuie, euen at your verie name it selfe, not onely one of you at the name of another, but either of you at his owne.

Politian to a slanderer and detractor.

VNto thée, which speakest euill of me, I intend not to answere euil, leaste peraduenture thou shouldest ceasse from saying euill by me, that is to say, from praysing mée: for in verie déede, who is he that is more rightly praysed, then he of whom euil is spoken by an euill man? And in respect that I call thée an euil man, that is so farre

farre from being euill sayde, that nothing can be better sayde.

Politian to his friend Caſar Carment.

THou ſuppoſeſt thy ſelfe to be contemned, becauſe I write not vnto thée: I ſhould contemne thée, if I ſhould write vnto thée: for if I contemned thée then durſt I write vnto thée theſe anſweres, either that I am buſied, or that I haue no leaſure for thée. Farewell.

Politian, to Iames Modeſt.

THou art ſorie becauſe I write not vnto thée: bee ſorie no more, for nowe I write vnto thée. Farewell.

Politian to an vnconſtant perſon.

THou haſt not giuen me that, whiche thou didſt promiſe me: I finde my ſelfe greeued if thou haſt forgot it: and yet more greeued if thou haſt not forgot it. To forget, is the propertie ſcarce of a friend: & not to giue when

it is remembred, is the propertie altogether of an enimie. Farewell.

Angelus Politianus to Picus Mirandula.

THat which I woulde shoulde haue bene corrected by thee, thou praisest it: but thou doest that thing easilie, which thou doest continually. Farewell.

Politian to a friend of his.

THou art angrie and sorie, because Simias doth reprehend me: he doth reprehend me, to ỹ end that he might search the safegarde of himselfe, as a man beset with those that doe muche reioyce of flatterers, and yet more of detractors.

Politian to a promise breaker.

MUch more equall had it bene incontinently to haue denied that, which

which ſo earneſtly I requeſted, then after wardes not to perfoꝛme ẏ thing, which thou (beeing a graue man) hadſt ſo liberally pꝛomiſed: foꝛ then had it bẽene no iniurie, ſẽeing that thou didſt owe mée nothing: but now it is iniurie, foꝛ thou doeſt owe it me, and muſt owe it me, ſẽeing that thou haſt pꝛomiſed it me; and certeinely I doe not yet beléeue that thou art of that ſoꝛte of people, whome their pꝛomiſes doe not binde them. And to the ende that I haue not hereafter occaſion to beléeue it, I would wiſhe thée to kéepe ſuch pꝛomiſes to thy ſelfe. Onely this I requeſt thée, that if thou wilt not giue and perfourme vnto me that benefit, yet ceaſſe to be iniurious vnto me, which thou ſhalt doe, if thou foꝛbidde mée to hope any longer in vaine. Finallie, I ſhall be greatly beholden vnto thée, if thou giue me that which I requeſt, and ſhall greatlie meruell if thou giue it me not.

Farewell.

Politian

Politian to his friend.

I Was verie sorie, & am verie glad, because thou wast sicke, and that thou art whole. Farewell.

Politian to Picus Mirandula.

I Was first vanquished of thée by learning, and vanquished by spirit: yet neuertheless, I reioyce me to bs vanquished, and doe in such sorte reioyce me, for that I loue thée, and so loue that, by the which I was vanquished: but nowe by thy humanitie am I vanquished, which thing certeinly I cannot suffer, because it is vnhonest. But I doe suffer it, for that there is nothing vnhonest vnto mée, which vnto thée is honest.

Politian to a certaine friend of his.

THou art sorie, because I, which am thy friende, haue vanquished thée in disputation. Thou oughtst not to be

to be ſorie: for if all thinges be common vnto friendes, I am no more a vanquiſher then thou: and no leſſe vanquiſhed then thou. But peraduenture thou art ſorie, becauſe that by ſuch lawe of friends, I am not a perfecte vanquiſher, I which haue thee vanquiſhed. Farewell.

An Epiſtle of Ioannes Picus Mirandula, to his deare friend Iacobus Antiquarius.

AMongſt all the pleaſures which I take, when I was at Florence, thorough the commendable vſage of Politian, (a man in my iudgement, of all other moſt learned and ſkilfull, as touching them of our time,) this was not the leaſt, but exceeded, when hee incõtinently gaue vnto me thy graue epiſtles ſent vnto him, to the end that I might reade them with their aunſweres, in the ſame fourme and excellent order, that they paſſed betweene you. In thoſe letters and E-

piſtles

pistles I did greatly delight me, for the singular prudence therein conteined, wherby also in weightie matters and great affaires, thou art of the most prudent and wise greatly commended, both for the sobrietie, and also for the seemely adorning and beautifying of thy oration. Furthermore, thy letters were acceptable vnto me, not onely because in some of them there was honorable mention made of my name, but also I delighted my selfe therein, for the testimony of such a perfect man, by reason of the conscience, graunting and giuing iust consent, which not dissembling any thing of that which it thought, did manifest and discouer the matter, euen as it was, striuing with great force, as nilling to bee deceiued: and thus am I double beholden vnto thee, by reason of thy vertue, and also of thy benefits done vnto vs. I had thought by my Epistles, sundrie times, to haue rendred thee thankes, least peraduenture towardes thee, I should haue beene

thought

thought somewhat vngratefull, or eſteemed rude and vnciuill: yet deferred I the time (because I knowe thée and our good friende Politian, to be so exercised with letters, passing to and fro betweene you, (as not willing with such importunate hast to babble against the Muses, and as the malapert gagling géese, to interrupt the white swannes interchangeably singing: besides this, I perceiued by Politian, that thou hadst vnderstanding of our good will towardes thée. And nowe haue wée receiued thy letters sent vnto vs, lately deliuered to Barnard Ricius, (a yong man of great towardnesse) wherein thou doest attribute vnto me ý, which I dare not request, neither thinke to haue so much merited. The greatnesse of thy humanitie doeth now burst our silence, except we shold séeme vnciuil or proud, and therfore I cannot chuse but giue thée great thankes, and impart vnto thée immortall prayses: not onely because thou bestowest vppon mee no

small

small vndeserued commendations, but also by reason that thou so tenderly louest me. Therefore vnto thee I ought to make recompense, euen aboue my power: neither is there any thing so harde or difficill, which for thy commoditie I would not take in hand. Farewell. Made in the fieldes of Ferrar the 27. of Julie. 1494.

Here endeth the second Booke.

The

The third Booke, conteyning the mannner and fourme how to write *by Aunſwere.*

¶ *A father writeth vnto his ſonne.*

WElbeloued Sonne after commendations apperteyning, &c. It is alreadie three monethes ago, and now at this preſent going on the fourth, ſince we receiued any letters from thée: mée thinkes thou mightest haue coniectured with thy ſelf (if thy heart had not bëene altogether ſtonie) in what troubles and calamities I, with thy wéeping and ſorowfull mother, doe liue. There are nowe 24. winters gone and paſt, ſince forth of thy mothers wombe into this tranſitorie life thou waſt brought, and becauſe euen from thy youth vpwarde, I was a carefull

and desirous Father to sée thée good, modest, gentle, kinde, and with all other vertues adorned (beholding then thy sharpe wit and liuely memorie of thy naturall inclination and spirite,) I thought good (as thou knowest) to send thee to Parise to the studie of the Ciuill Lawes, according to thine owne desire: thou hast now ben there foure yeares, and I determined to giue thée yerely an hundred crownes for the sustentation of thy liuing, to wit, at the end of euerie sixe moneths sixtie: and moreouer, to sende thée apparell of Silke, and clothe for the array of thy body. Thou shalt vnderstande (my deare childe) that thy mother hath beene my wife xxvi. yeares: I haue had (by the goodnesse of God) of her two children onely, whereof thou arte the firste, and after thée Loyse thy sister, vppon whose vertuous life the Sunne beames hauing shined by the space of xviii. yeares, and I knowcing her worthie of a husbande, haue thought good

this

this yeare to marrie her, and to giue her to Helie Loyer, for his legitimate and lawfull ſpouſe: & becauſe that he is a rich man, it behooued me for the full ſumme of her marriage, to giue three thouſand pounds, ſo that I was conſtrained to pay him not onely all the redie money that I had, but alſo to borrowe more then three hundred Crownes, becauſe I would not fayle of the fidelitie and promiſe whiche I had made him. This therefore was the occaſion that with my Letters of the viii. of Auguſt laſt paſt, I had not the meane to ſende thee more then thirtie crownes, within theſe x. or xx. dayes, I will ſende thee the other twentie, for the full accompliſhing of the terme paſt, & the fiftie for the beginning of ỹ yere preſent. Therfore, for default of the ſaide money, ceaſſe not from any manner of ſtudie: but now it pleaſeth me to talke a litle vnto thee. Thou then drawne by diſdaine, and moued with vniuſt yre, for ſo light an occaſion (as voluntarily

willing to worke vengeance) stayest thou to giue aunswere vnto the humaine and gentle Epistles of thy father, vnto the swéete and louing Letters of thy mother? disdainest thou to aunswere brotherlie the tender letters of thy chast, prudent, and newe married sister? O thou miscreant, thinkest thou peraduenture that the pitie of thy father woulde not haue sent thee the twentie Crownes, whiche for the necessitie and ornament of our house coulde not then be done? O Meroicall crueltie of a child, O heart of yron, O barbarous vsage, O wickednesse worthie to be carried to the vttermost endes of the worlde: I see well ynough howe wise thou arte become, to knowe howe to molest me euen at the verie heart rote, together with thy miserable mother: who for that thy plague of spirite, taketh her dayly nourishment with sharpe and bitter anguishes. The Virgilian Quéene Dido of Carthage, was neuer so passioned with

loue

loue towardes her pitifull childe Aſcanius, as (by thy occaſion) the tenderneſſe of the charitie of thy mother towardes thée, is at this preſent afflicted and deſolate, and for thée onely ſhe liuing doeth account her ſelfe miſerable and vnfortunate. Alas I pray you tell me, is this the doctrine of the ſage Plato? Are theſe the inſtructions of Ariſtotle, that prince of Nature: who ſay, that it is not poſſible, that children ſhould make recompenſe to their Parentes, for the goodneſſe by them receiued? Thou then (if thou wilt that thy mother liue) take forthwith thy penne and write, to comfort her. Thou oughteſt to remember (as a reaſonable man) that ſhee brought thée into this worlde, that thou waſt tenderly and warmely nouriſhed in her wombe, and that thou didſt there receiue thy life, limmes, fleſh, bloud, ſinewes and bones: ſince which time alſo, howe carefull & diligent a father I haue béene for thée (to auoyd the vanitie of worldly praiſes) certeinely I

demaund none other witnesse but euen thy selfe. Phalar, although he was a tyrant and of notable seueritie, yet sometimes appeared ciuill, who writing vnto his sonne Paurolus, sayeth vnto him, that a childe ought chiefly to be mindefull of the benefites of his Parentes. Alas, I pray thee read the historie of Valerius, where thou shalt vnderstand the pittie of Coriolan, towardes his mother: and the promptnesse of the pittifull hearte of Simon the Athenien, towardes his Father Miltiades. Finally, I had purposed to haue continued longer in this Epistle: but the teares which fall from mine eyes will not suffer me to passe further. I beleeue that through the great anguishe of the griefe that thy pitiful mother sustaineth, if she should see thee in her presence, she coulde not say to thee, O sonne write vnto mee: but I doubt not but that those her distilling teares would forthwith pricke thee forward to write vnto her: & because she is thy mother, (and that both

good

good and worſhipfull,) thou mighteſt peraduenture learne the dutie of true pittie, not baſhing to accompanie her with ſorowfull wailing and repentaunce, for the errour towardes thy parentes (without due conſideration) by thée committed. God kéepe thée, and vouchſafe to make thée worthie of his infinite grace. Thy Father, &c.

The aunſwere of the Sonne vnto his Father.

DEerely beloued Father, after moſt humble commendations vnto you and my louing mother, beſéeching you both of your daily bleſſing, &c. Father, although I knowe your aduiſe to be truer then the voyce of the Cumane Sibille, or the oracle of Apollo, neuertheleſſe I thinke it my dutie, to make briefe anſwere vnto your graue and learned Letters. You by them (together with the greate pittie of my mother) haue made mine eyes ſo tenderly moyſted with teares, that not only in one thing, but alſo in many, it

I had ben before your presence (your fatherly benignitie, together with my mothers clemencie considered,) you wold certeinly haue iudged your onely sonne worthie of pardon. He that shoulde blaspheme God: yea, or his father, or mother, me thinketh he were not worthy to be reasoned with all, but rather to be punished: for in veritie, there is nothing more vnseemely in a young man, then to giue occasion of anger vnto a man of ripe age. Therefore, as Marcus Cicero writeth, wisedome is the knowledge of good and euill thinges. And this goeth morallie. Aristotle disputing sayth, that it falleth not for youth to prouoke displeasure. The moralist Seneca sweetely writeth, that the wise man is temperate and constant: and hee that is constant, and without perturbation, and wickednesse, is hee that is quiet and vntroubled: then to conclude, the wise man is happie. Therfore extend your pittie vnto me: for according to the sentence of

Fabi-

Fabian Quintilian, he that repenteth him of errour, is worthie of pardon. But becauſe I will not bee long in writing, it may pleaſe you to vnderſtand, that in this towne of *Pariſe*, we haue greate ſcarcitie of victuals this yeare. Corne is at a verie high price: I ſay nothing vnto you of wine, whiche at this daye is riſen vnto ſuch a price, that of many perſons it is quite forſaken. I knowe well, my deare father and mother, that you would not haue me to endure ſcarcitie of victuals, for the which my garmentes alreadie foure monethes ago, are gaged to mine Hoſte, which cauſeth me to be more importunate to demaund monie of you, which through your goodneſſe I attende for, with earneſt deſire. To finiſh, (my duetie vnto you both remembred) I humbly recommend me, and alſo vnto my welbeloued Siſter.

Your humble and obedient ſonne, &c.

The father writeth vnto the ſonne.

VErily my ſonne, thou wilt be the occaſion through thy euill behauior, to haſt me ſoner then I thought vnto my graue: for not long ago here in this towne of Lions, diuers gentlemen and merchantes affirmed vnto me, that all the clothes of Scarlet, which thou dideſt carrie with thee are loſt. Alſo I am aduertiſed by my truſtie friendes, that ſundrie dames in Lions, go ſumptuouſly arrayed with our clothes of ſilke, and thou of them haſt none other payment, but that thou takeſt account ſecretely in the night. This is not the faith whiche thou dideſt promiſe me at thy departure: therefore thy mother continually weepeth, and thy two vertuous and honeſt ſiſters lamente without ceaſſing. But tell me, with what kniues thinkeſt thou ỹ thou doeſt wound the moſt ſecrete partes of our hearts: therefore, be readie to amend thy errour, or elſe verily ceaſſe to call mee father,

father, and holde thy ſelfe aſſured (except thou ſpéedily amend) that neither of my góods nor mony ỹ ſhalt euer haue any part hereafter.

Thy carefull Father, &c.

The ſonne maketh aunſwere vnto his father.

My dearely beloued father, I haue béene aduertiſed by your ſorowful letter of euil aduẽture of our merchandize: but becauſe you are my father and a prudent father, it is lawful for you without occaſion, to repréhende and to thréaten me: howbeit he that committeth not the fault, is alwayes accompanied with ſwéete hope. Thoſe that haue told you, that I giue your cloths of ſilk to the dames of Lions, peraduenture haue taken it in euil part, that I haue not giuen ſome péece of ſilke to their wiues, & would peraduenture haue taken no care to haue aſked them frõ whence the garmẽt had come, ſo that they had ſpared

their

their pennes. I pray you therfore my deare father, be content & glad: for I cõsume not your goods, but I sel them aswell vnto women as vnto men. I sende you by your Factour, 2000. pounds for clothes of scarlet, and fire hundred pounds for clothes of silke. I will tarrie to finish the rest, and the cursed enuie languishing, shall fall vnto the ground: and you shall finde me (God to friende) a good, iust, and faithfull Sonne, &c.

The wife writeth vnto her husband.

ENtirely beloued husband, after a thousande commendations vnto you, with the desire of your health and welfare, rather then mine owne, &c. Since your departure hence, GOD knoweth in how many carefull cogitations and thoughtes I haue liued: and certeinely in all my tribulations, through your absence, I haue found none greater then in one whole yeare with much ado to haue receiued from you

you only two ſhort letters. It may be that ſome great affaires of the Court would not permit you time to write, or peraduenture that no care of vs doth pricke you forward. Theſe verily were not your promiſes made vnto mee at your departure. It may pleaſe you to vnderſtande, that our 2. children are in good health, & increaſe in ſtature, but not in maners, which to them ſhoulde apperteine. We are riche of ſubſtaunce more then otherwiſe, therefore take hēde leaſt couetouſneſſe do ſurmount and ouercome you: for riches be ſmall ornamentes for our children, without the brightnes of ſome vertues. Beſides this, forget you not, that I haue not any lacke of thinges neceſſarie of liuing: but know ye that I am a wife, & that yong, not better nor worſe thē other. Therefore, I beſēch & require you ý you will ſpēdily repaire home, for we more require your preſence then your monie: and thus with great deſire do we attend for you: beſēching God to

bleſſe

bleſſe you and proſper your affaires.
Your faithfull ſpouſe &c.

The aunſwere of the husband vnto his wife.

LOuing wife, after heartie cõmendations with deſire of your proſperitie & all ours, &c. This may be to certifie you, that within theſe fewe dayes I receiued ſome very lamentable letters from you, by the which you do greatly complaine of me, for that I ſhould be ſlowe in writing vnto you. You thinke peraduenture that from hence where I am in Lions to Amboyſe, is like diſtance of way as from Bloys to Tours. Verily I haue writte at the leaſt nine times in ỹ yere. And often it happeth (as you might conſider) that by negligence of the carriers letters are loſt. But to proceed: when I parted from you, I had thoght that I parted ioyfully, leauing in your lap our two childzen, with ſtedfaſt confidence to haue committed them to a

prudent

prudent ſage, temperate, careful, diligent, & heartie wife, about the gouerning of domeſticall affaires, wherein me thinkes there ſhould be no default in you. You write vnto me, that you are a wife & young, with ỹ which followeth: I ſay ỹ when I married you, I toke you not onely for a wife, but alſo for the moſt vertuous, moſt chaſt, moſt honeſt, and moſt skilfull of all other of your age. I am not couetous, as per aduenture you ſuppoſe: true it is, that I am come vnto the Court to aduantage vs and our childrẽ almuch as I can, whiche may hereafter be cauſe of ioyful quietneſſe. At this preſent I wil write no further: God willing within theſe three monethes I truſt to be with you. And thus I mõmit you & al ours toỹ bleſſed Trinity.

Your louing husband, &c.

A ſiſter writeth vnto her brother.

MY welbeloued brother, after moſt heartie commendations vnto you,

you, &c. I cannot expresse nor declare in words, what grieuous sorrowes & passiõs I haue receiued for ỳ death of Francis your louing & faithful spouse. Therefore, (were not the extreme teares and great anguishes wherewith I am bitterly accompanied,) I might peradventure find out for you some manner of consolation: but certeinly very ill may he helpe an other, that cãnot in any wise helpe himselfe. Any other meane is there not, saue onely reason, which might comforte you to take, with a good heart, ỳ fierce and vncerteine death of that honest, vertuous, & chast wife: who through the merites of her vertues, I esteeme without all doubt, to be gone to possesse the eternall triumphs of the heauenly glorie. Wherefore then ought we more to lament the vngentlenes of enuious death, which in the ende destroyeth all things created, then we ought quietlie to render the money which we haue borrowed: for the gift of life lente vnto vs by the generall

Creatour,

Creatour, ought to bee reſtored without any lamentation. Therefore I pray you, ſtudie with mee to prayſe GOD, for the faithfull departure of your welbeloued out of this tranſitorie life: and so bring vp Loyſe my deare niece, that ſhe may followe the manners of her mother. Would the bitter raine of the humour that falleth from mine eyes haue ceaſſed, I would haue beene more large in writing vnto you. The eternall God, of his infinite pitie, preſerue you and yours in peace and proſperitie.

Your louing Sister, &c.

The anſwere of the Brother vnto his Siſter.

DEarely beloued Sister, after louing cõmendations vnto you, &c. The tenderneſſe of the ſweete ſtyle of your gentle letters, hath cauſed somwhat to ceaſe the abundance of the moyſt humour guſhing from myne eyes: therefore I cannot by any ſufficient wordes expreſſe the thankes,

which I doe owe, and euen vntill the laste day of my life shall owe vnto your pietie, goodnesse, and courtesie. I knowe howe tenderly you take ỹ memorie of Francis: also I knowe the effect of the singular loue, whiche she bare vnto you. Your niece humblie recõmended her vnto your benignitie, I trust that she will followe in all thinges the gentlenesse and honestie of that her vertuous mother deceased. Wee in the meane time shall alwaies be readie to accomplish your request in all thinges at your pleasure. God haue you in his blessed tuition.

Your faithfull Brother, &c.

A Mother writeth vnto her Daughter.

WEl beloued Daughter Anioner after due commendations vnto you, &c. Verie acceptable (deare daughter) were your letters vnto me partly for hauing aduise of your helth and partly to vnderstande that Peter your

your ſonne doth ſo diligently attend to the beginning of his ſtudie. To aduertiſe you by motherly charitie, of that thing, which apperteyneth both vnto my honeſtie and yours, it is ſo, y within this little while, I haue by diuerſe voices vnderſtanded, (I wot not what) of your ill renowme, from thoſe partes of your towne of Bloys. You knowe (my daughter,) at ſixtéene yeares of age I was married, and at xxiii. remained widowe with two children, and vnto this my age of lii. yeres, there was neuer none that coulde ſay any thing againſt the integritie of my life: neither haue I at any time paſſed for a huſbande. Thou verily at xvi. yeares didſt take a huſbande, and nowe at xxxv. yeares remaineſt widow, with one ſonne onely. xix. yeares haſt thou poſſeſſed thy huſbande: therefore thou oughteſt to bee ſatiſfied of worldly thinges. Thou art riche, and arte lefte vnder the ſtate of a widowe. Oh, I pray thée for the loue of the eternall God,

and for the obeisaunce that thou owest vnto me, that thou wilt bee well aduised, not to maculate or blot that widowish and decent habite, whiche thou beareſt, for the worſhippe of him who of thy virginitie gathered the firſt fruites. The Lord be with thée.

Thy pitifull Mother, &c.

The Daughter maketh aunſwere vnto her Mother.

DEre and welbeloued Mother, after moſt humble and reuerende commendations, with the deſire of your long life &c. Through your laſt breefe letters I am become altogether melancholike and ſorrowfull: and not for that the occaſion ſpringeth of you, but of the vnhappineſſe of the wicked worlde. Verily with moſte humble obedience I receyued al thoſe admonitions, which come from you my dilecte mother. Hippolite, as we reade in the auncient hiſtories, becauſe he would not conſent to Phædra his horrible mother, was by her occaſion cru-

cruelly put to death, without deſerts: ſo I, by the peſtiferous tongues of others, am innocently ſlaundered. Wherefore, hearken I pray you my deare mother, you knowe Clare verie well, who hath a brother. xviiii yeares old, a dronkard, euill taught, a gameſter, and a glutton, theſe two yeares hath he by letters, gifts, & promiſes gone about diſhoneſtly to tẽpt me, and this doeth he not ſomuch for his owne deſire, as for the wicked will of his ſiſter Clare, who being about xxv. yeares of age, and richely married (but vnto an old man) is verie liberall of her loue vnto whoſoeuer demaundeth it. And becauſe that ſhe is my neighbor, ſhe would gladly haue me ioyned in loue with her brother: but that ſhall notwithſtanding nothing preuaile him, though miſtruſtfull perſons ſpeake their pleaſure. No more at this time, you vnderſtande me well. God proſper and preſerue you.

Your obedient & louing daughter.

One Lorde writeth vnto another.

RIght honourable Lorde, after due commendations, &c. It is alreadie three moneths ago since your honor, by your learned and prudent Letters requested me, that if it were possible to vse such meanes and diligence in speaking vnto William Ardiller, that it would please him to serue your honour: in the office of a Secretarie, because he is a man skilfull, quiet, and also of maruellous elegancie in composing. Verily I vsed all the meanes that I could to induce him vnto your honours desire: the attempts that I gaue vnto him, in that matter, did at the beginning nothing auaile: for he excused himselfe to bee wearie of serving Lordes, and that he now loued to rest, and to giue himselfe to nourishe his litle childe: but in fine, I so handled the matter, that within one moneth hee will depart hence to go vnto you. I tolde him that your honor wold vse such liberalitie, as his ver-

vertue requireth. I take greate pleaſure, for that your Lordſhippe ſhall haue nere you a prudent, loyall, learned, a wonderfull obſeruer of antiquities, a great hiſtorian, and in the pleaſant paſtime of Poetrie, a man without compariſon: which ſhall bee great ſatiſfaction to the ardent zeale of the diuine vnderſtanding of your excellencie: which I pray God ſtill to proſper and increaſe, &c.

The aunſwere of one Lord vnto another.

RIght honorable, after continuall cõmendations, &c. Your Lordſhip knoweth, in howe troubleſome and wearie exerciſes wee haue conſumed the other part of our tranſitorie and miſerable life: therefore, your honour by the humanitie thereof, muſt pardon our vnlearned letters: but now, by vertue of your honour, wee poſſeſſe the gentle & quiet perſonage of William Ardiller, for the loyall &

good Secretaris of our affaires. Certeinly I loue his humanitie and gentleneſſe, his iudgement doeth greatly pleaſe me, and the eloquence of his ſpeach delighteth me. If all the holie church of the Chriſtians, had aſwell choſen their biſhops, deacõs, and miniſters, as I haue done my Secretarie, vndoubtedly the Religion of our Catholike faith would bee had more in reuerence, and better ſpoken of, then we ſee it is in this our miſerable time. I certifie your Lordſhippe, that as ſoone as our foreſaide Secretarie came to ſalute vs, we immediately of our courteſie gaue him fiue hundred Crownes of Golde. God for his clemencie ſende proſperitie to our affaires: for vnto our ſaide Secretarie, and to all mindes like vnto his, wee will at all times enforce our ſelues to giue all commoditie & fauour. Here will I make an ende, and committe your Lordſhip to the bleſſed Trinitie, &c.

A Gen-

A Gentleman writeth vnto a noble Capteine.

HOnourable Capteine, after moſt humble commendations, &c. I am aduertiſed by letters from my ſonne, that your honour through your gratious gwdnes, hath placed him in the number of your men of armes: for which thing I, with all our parentes and friendes, doe ſo much remaine bounde vnto you, that in veritie wee are not able to expreſſe it in wordes. O howe precious is the ſeruice that is done to a liberall man: but much more happie, & more praiſe worthie is that Lord, who knoweth his loyall and faithfull ſeruitor, and rewardeth him with condigne benefites. The hautie worthineſſe of your magnanimitie doeth cauſe vs, that though wee bee abſent in bodie, yet our ardent loue is alwayes at hand, and neere you.

No more at this time, but the Lord proſper your affaires, &c.

The answere of the Capteine vnto the Gentleman.

WEl beloued, I hartily recõmend me vnto you, &c. Right acceptable vnto me were your letters repleniſhed with loue and humanitie, by the which you, with your friends and kinſfolkes, do appeare to be willing to giue me thankes, for ý I haue choſen your ſonne into the order of my men of armes. I wil anſwere you briefly: vnderſtand ye then that in ý feats of chevalrie, where the matter ſtandeth of life and death, of pouertie & riches, of honor and ſhame, I make not election by friendſhip or fauour, but I prefer men to higher degree by their vertue: and therefore the wiſedome, counſell, and manlie courage of your ſonne, cõſtreyned me to honour him, who is readie to be further preferred. You in the meane time liue quietly, & if he do you honour, giue the praiſe to God, and not vnto me. The eternall haue you in his keeping, &c.

One

One Gentleman writeth vnto another.

RIght worſhipful, my heartie commendations vnto you remembred, &c. I haue preſently receiued your gratefull Letters, which were welcome vnto me for two cauſes. Firſt, becauſe they were yours, and ſecondly, becauſe with them I receiued from your worſhip a liberal preſent, to wit, halfe a dozen Phesantes, and a couple of Kids. I hartily thank your gentleneſſe. We are alſo hunters, but it behoueth vs to pray vnto Diana, the auncient Goddeſſe of the forreſtes, that ſhe would vouchſafe to ſende vs ſome worthie pray, wherewith we might ſtriue to remunerate in price, that gifte of yours: but if (peraduenture) you ſurmount vs in the worth thereof, yet in ſeruitude of loue, you ſhall neuer ſurmount vs.

Yours as a brother,
&c.

The aun-

The aunſwere of one Gentleman vnto another.

RIght worſhipfull, after my hartieſt recõmendations, &c. Greatly am I ſatiſfied, to haue had occaſion to prouoke you to write vnto mee: for there are many dayes and monethes paſt, ſince I haue had any meane to know how you do. It greatly pleaſed me that our gift ſæmed not baſe vnto you, howbeit we ſent you not ſo ſmall a preſent, for ỹ deſire to haue it changed, but only to content the great good will & affections of our mutuall loue. If it pleaſe you to viſite vs this time of Lent, we will go vnto the hunting for vs prepared. Thus reſt I.

Yours as a brother, &c.

One merchant writeth to another, Laus Deo. In Bologne. Le. 25. April, Anno 1367.

TRuſtie and welbeloued, I hartily commende mee vnto you, &c.

After

After you were departed from vs; forthwith I diſpatched the ſhippe, & laded the ſame with fourty tonnes of Malmeſie, which the yeare paſt I kept for a better vent. Wee vnderſtand by aduiſe from Antuerpe, that Muſcadell is worth fourtie French crownes the tonne at the leaſt, & alſo other wines of Candie, to bee worth 35. crownes the tonne. I truſt wee ſhall come to a good accounte, and ſo much the more, for that I am duely informed by our factors, that the galleies of Venice, ſhall not goe this yere into Ponant. I ſuppoſe that you ſhal not make ſale of all your wines at Diepe: therefore let it not bee troubleſome vnto you, to make your voyage vnto Roane: there to diſpatch the reſt Paraduiſo. It is vnderſtanded by letters from Lions, that there is ſuch abundance of wine in Prouence, that it beareth no price. You therefore being arriued at Roane, bee carefull to giue me aduiſe from time to time, of euery thing that you ſhall doe, and of

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the estate of merchandize. Thus in hast I commit you to the Lorde, who prosper your affaires, &c.

The answere of one Merchant vnto an other.

In Diepe. le 3. of Maie, 1567.

RIght trustie, after heartie recommendations, &c. Yours of the 25. of the last moneth I haue receiued, by the which I doe gladly vnderstande your diligence in the expedition of our ship, which (thanks be to God) is in safetie arriued. The merchants of Roane incontinētly came down, who hoissed vp the 40 tonnes of Malmesie at 60. crownes the tonne, whereof I am glad. I intende to send our other ship vnto Nantes, & there to change our wines for woolles, which I trust we shall sell deare: for at this present they are greatly desired, by reason ẏ all France is like to be in armes. To giue you aduise of ẏ estate of merchā

dizes,

vizes as far as I vnderſtande, wines at Paris are worth 16. li. turnoys le tonne: prunes are worth l. s. tur le C. Currants are worth xl. tur le C. Pepper is worth 15. s. tur le li. Wheat in Beauſſ. is worth 30. s. tur. the Buſhel. Barley is at 16. s. tur. the buſhell. Otes, Peaſe, & Beanes are worth 14. in Brittaine. All kinde of fiſhe is good cheape, ſaue onely Mackrell, which in all places are had in ſuch eſtimation, that whoſoeuer can make traffique therein, may ſurely ſay, *Attollite portas*. Therefore, I intend at this time therein to employ ſome caſhe. Be aſſured I will doe nothing, wherein I ſhall not vnderſtande ſome gaine. That which I write vnto you, take care to keepe ſecrete. And thus God proſper you, &c.

A Merchant writeth vnto his Factour

AFter commendations, &c. Factor, it is nowe two yeares agoe ſince

I sent thée to Barselonne, a Citie of Chateloigne, and at sundrie times I haue sent vnto thée ỳ valure of more then 36000. crownes in diuers sorts: and by thine accompt diligently kept, I finde to haue receyued of thée but onely 20000. crownes in chaunge of merchandize: afterwards to haue receyued of thée in argent about 10000 crownes, and of 6000. crownes, I sée none accompt. True it is, that I haue some vnderstanding of the 2000. crownes, which Supplicus Gallier oweth: but of the other 4000. which remaine, I cannot vnderstande any particularitie. I haue sundrie times required account of thée, howbeit, thou turnest thy deafe eare towardes me: so that thou causest me not onely to haue great admiration, but also great suspicion. Therefore, sée that thou imploye thy selfe to gather vp that, and euery other account which thou hast of mine, and like a man of credite, come thy way vnto Parise, for I haue determined not to trade any

more

more vnto Barſelonne, where wee haue but ſmall gaines. God proſper thee, &c.

The aunſwere of the Factor vnto the Merchant.

RIght worſhipfull ſir, my dutie being firſte to you remembred, &c. Your letters of the viii. of Auguſt, I haue receiued, whereby I vnderſtand the diſpoſition of your minde: Patience: we haue here at this preſent, a Gallie of Gennes, which will depart hence within theſe riiii. dayes, I will take paſſage therein to Marſilles, and from thence (God to friend) I wil incontinently come vnto you, and will bring wᵗ me al my boks of accounts, by the which you ſhall conferre your reaſons and mine together. But in the meane time, ſomewhat to quiet your minde for the foure thouſande Crownes which you ſuſpect, within one yeare wee haue to recouer two thouſande Crownes of my Lord Iohn de Louch of Mouſne, it is a yeare a-

go since I did credite him with the saide summe, I haue of him sufficient assurance: and for a thousande fiue hundred Crownes, I haue here in sundrie expenses for your affaires alreadie disbursed. I will expresse the whole vnto you by writing, bringing the particular note of the Spanishe likes, that I sent you this moneth of Julie last past, which were 53. peeces. And thus God prosper you, and prosper your affaires, &c.

One Cassigen writeth vnto an other.

AFter heartie commendations, &c. I wrote vnto you the first of the last moneth, that vpon the sight thereof you shoulde deliuer vnto Sir Sebastian Cosson of Mouine, fiue thousande Duckates, for so much here assigned at our house: I pray you deliuer him the said summe, making good payment thereof, and send me the example of such writing. Haue in re-

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membrance howe you deliuer monie vnto any: you know ỳ seale ỳ passeth betweene vs: I pray you in any wise send me the copies of al the bils of exchaunge, which you haue had from vs within these vi. moneths, for here is yet some discorde. This sufficeth. God keepe you, &c.

One Cashyer to another.

I hartily commende mee vnto you, &c. because it is expedient to gratifie our friendes: you shall deliuer vnto the bearer hereof, named Dauid Benthon, viii. hundred Frenche crownes: and cause him only there to giue good and sure pledge for the saide summe. For so hath the same Dauid here promised vs to doe, giuing him vi. moneths daye of payment. I pray you take sufficient assurance, to the ende that our goods be not lightly lost. It suffiteth to shew pleasure, you therefore fulfill the contents hereof.

And thus fare you well, &c.

One friend writeth vnto another.

DEare and welbeloued friende, after most heartie commendations vnto you, and your good bedfellowe, &c. The cheefest cause of my writing vnto you at this present, is to let you vnderstand, that we are still in great tribulation, by reason of the men of armes, and aduenturers, by whome the poore people of Mousne, doe susteine inestimable domage. The countrie is altogether deserte: and that which is also more pittifull, is, that many worthie maidens, are by them carried away into other places, and some by force violated, as also are many mens wiues both faire and honest: Consider you into what abundaunce of teares they haue beene brought. O vnfortunate Fraunce, nowe flourishing in armes: is it possible that thy auncient vertue should

be

be altogether extinguiſhed? O my perfect friende, the eternall God moued mee to ſende vnto your houſe at Bloyis, Jane my wife, and my daughter out of ſo great perill. Yeſterday from my wife and from my daughter I receiued comfortable Letters, by the which I am plainely certified, that your bedfellow vſeth vnto them all courteſie and gentleneſſe. O, the eternall God graunt me life, to the end that if not in all, yet at the leaſt in parte, I may render ſome recompenſe vnto the benefites from you receiued: for the which I am become a greate debter vnto your goodneſſe. And thus the eternall haue you all in his keeping, and ſende vs a merrie meeting, &c.

The aunſwere of one friend vnto another.

WElbeloued Friende, I heartily recommende me vnto you, wiſhing your health and proſperitie, e-

um as mine owne, &c. Be well assured, that so long as I liue, my house and all that I haue, shall at all times be at your commandement, or any of your friendes: and that shall you manifestly knowe in processe of time. And would to God that I might shewe such fidelitie, loue, and charitie towardes you, as at your house at Mousne, you discouered vnto me and mine. Thãks be vnto God, we make good cheere, but certeinely I & my wife doe feele great anguish for the losse of our goods, which through our mutuall amitie we suppose to be our losse: the veration, which you susteine by the handes of the souldiers, whereof we haue vnderstanding by your letters, God of his goodnesse deliuer you from them, &c.

One friende writeth in anothers behalfe.

ALthough (worthie sir) I knowe, that it is not lawfull to molest your

your wiſdom, in any thing apperteining vnto iuſtice: neuertheleſſe, to ſatisfie the duetie which I owe to this bearer, vnto whome (through the fidelitie and affection that is betweene vs) I am bound to do euen that, which I would do, if it were for mine owne cauſe. I therefore beſeeche your worthineſſe, that you wil without delay, make a iuſt end of his ſute. And ſo doing, I ſhall remaine alwayes bound vnto you, &c.

The aunſwere vnto his friende.

WHat needeth it, that you ſhould write vnto me, in the behalfe of him, whom I equally loue aſwell as you? So great are his vertues, that of euerie man (of what eſtate ſoeuer he be) he is worthie to be beloued, & defended. I beleeue, through his great wiſdome, he wil demand me nothing, which ſhalbe againſt the dignitie of mine office: for which cauſe, and for the dutie of iuſtice I am bound to

adminiſter vnto him, and euerie one fauourable and lawfull audience: But though there were no cauſe at all, yet thy auncient amitie would conſtrayne mee to ayde and fauour him: for which cauſe be well aſſured, that I will ſo vſe the matter, that he ſhall plainely perceiue, that thy requeſtes haue not bæne brought in vaine, &c.

A man writeth to his aduerſarie.

SUch is and hath bæne thy vncourteous, nay, altogether vnconſtant & diſhoneſt dealing to me wardes, that thou deſerueſt not to be written vnto at all, but rather to be requited wᵗ extremitie of law: For notwithſtãding the great friendſhippe and benefites, which ſundrie times thou haſt receiued at my handes, yet ſtill in the ende thou ſheweſt me one tricke or other of Legerdemaine, and that handled in ſuch cunning ſorte, as (were I not wiſer then you would wiſhe me,) I ſhould

ſhould eaſily bee ouertaken with a crooked meaſure. I perceiue very wel a man had néede to haue Lynx his eyes, and Synæs ſubtiltie, that ſhould deale with you, and al to litle. Therfore I admoniſh thée, that forthwith thou render vnto me that, which is my due, and neither ſéeke one deuice nor other to defraude or delay me, otherwiſe thou ſhalt ſhortly heare me, and that with all extremitie, for thou ſhalt not play bob ſole with mee any longer, let others take it at thy hands that will. And thus I reſt. Thine, as thou vſeſt him, &c.

The aunſwere of the aduerſarie.

SIr, if you be ſo ſhort, a fig for you. And as for my dealing to you wardes, it is and hath béene as good, or better then yours vnto me: and whether you had written vnto me or no, I had not forced. And for any friendſhip or benefite that I haue receiued at thy handes, a man may buy

asmuch at Billingsgate for a bore on the eare; but to the matter, you charge me with trickes of Legerdemaine, I would thou shouldest well it wote, I vse no such fashiõs, neither hast thou any cause so to write vnto me, if thou weart as wise as thou weenest thy selfe to bee: but in so saying, thou shewest not onely thine owne follie, but also thy dishonestie. Choppe on with your Logicke, as long as you list, and daunse in your masking geare vntill you be wearie. I thinke you dreamed of a drie Summer, or else haue learned Will Summers lesson, to write to a man for money, when you are in his debte: for by that time you and I haue reckoned a right, you shall finde, that I owe you a newe nothing to hang vppon your sleeue. And thus (as willing to annswere your lewdenesse, as you were to write,) if I meete you in the morning, I will bidde you good night.

Not thine, but his owne, &c.

T

To write vnto a Prince in a priſoners behalfe.

I Haue heretofore cõtinually knowen, and nowe at this preſent (more then euer) doe knowe, of what force true amitie & friendſhip is, the which conſtrayneth a man to bee gentle and amiable, euen vnto the perſon whom he hateth, therby to ſatisfie his friend that intreateth for him: therefore, knowing the fauour, which your highneſſe beareth vnto mee, I doubt not to requeſt you in the behalfe of Cleophas Orillat, who although thorogh his crimes he deſerue to receiue no pardon, yet becauſe William Ardiller (of whom I haue receiued infinite pleaſures, and am bounde vnto him for euer) doeth force me ſo hard by letters and meſſages, (& knoweth certeinely what I can doe with your maieſtie) ỳ there ſhould be no damage done, neither to his perſon nor goods. I therfore moſt humbly beſeeche you, for the ineſtimable loue that I beare vnto you, ỳ he may plainly perceiue,

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of what force and strength that good-nesse of yours is towardes me, and so trust at this present to make experience of the great affection, which is betwixt vs, through our ancient and singular loue, &c.

The aunswere of the Prince declaring the demaund to be vnhoneſt.

ALthough I haue in times past had perfect intelligence & knowledge, what thing friendship and good will hath bene and is, so that the demaunde of a friend ought to be satisfied, especially when it is iust: yet neuertheleſſe it ought alwayes to bee foreſene, that the demaunde bee honeſt & friendly: For if the demaunde be made against true iuſtice and honeſt life, it is needefull many times to leaue the good will, leaſt wee faile of iuſtice: otherwiſe many wicked examples ſhould be giuen to diuers and infinite perſons to do euill. I vnder-

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ſtand your letter, by the whiche you pray me, that I would graunt to releaſe your friende out of captiuitie, not peraduẽture conſidering ẏ great crime and outragious exceſſe by him committed, the which is ſo great and abhominable, that hee deſerueth not death in his perſon onely, but alſo therewith cruell tormentes, whereof I am ſorrie, for the mutuall affection that is betweene vs: becauſe I can not of mine honour in this caſe pleaſure you. Though your demaund bee not lawfull nor honeſt, yet loue and friendſhip moueth you to demaund, and to ſpeake for that, which all law denieth. And for that malefactours are to be puniſhed, the good to be exalted, & ſafely to go abroad in the world, I pray you, though I doe not ſatiſfie your demaund, yet at this time haue me excuſed, becauſe iuſtice doth force me to denie that requeſt, &c.

The excuſe for that the demaund was againſt iuſtice.

I Consider, that many times the loue and affection of one friende vnto an other, harmeth the conscience, & suffereth it not to discerne the trueth of reason and iustice: but when wee beholde the estate of men, who by their crimes haue deserued al kinds of punishmentes, then it is needefull that iustice take place, thereby to giue example to other men from liuing euil: notwithstanding, I haue done ȳ dutie which belongeth vnto a friend. And although that with small consideration & wisdome I intreated for Cleophas, yet I beseech your Maiestie to excuse and pardon me, not so muche for mine ignorance, as for the loue that I bare vnto my friend, writing in the behalfe of that transgressour of true iustice; as playnely your prudence expresseth vnto me, the which may be an excuse of my vnworthie demaunde, &c.

To aide thy friend being in prison for debte.

I

I Thanke God, for that I neuer requeſted any thing of your lordſhip, which you granted me not, and now I yet hope to obteyne this, the which is a worke of pitie. Within theſe few dayes was impriſoned Iames Barre, my perfecte friend, who is in ſo much extremitie, that it is ſcarce able to be expreſſed, and hath a great ſort of children, for whom he laboureth both day & night to get bread to ſuſteine them: but now being abſent, your Lordſhip may conſider howe his pitiful family ſhould liue. Wherefore I humbly beſeech you, that you ſhould both for the loue of God, and alſo for my ſake, open your eares vnto my requeſt, and giue him ſome daye of payment, in ſuch ſort, that the poore man may be deliuered out of priſon, to comforte and releeue his poore familie, the which cannot be in greater calamitie, plaint, and miſerie. And thus hauing ſundrie times receiued benefits from your Honour, I preſently am bold by too great preſumptiõ, to haue recourſe vnto you, tenderly beſeeching

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ching you, that you would vouchsafe to deliuer him out of prison. Thus doing I shall receyue a singular pleasure from your wisedome: and shall pray for the continuall preseruation of you, and all yours, &c.

To shewe thy selfe sorrowfull for the misfortune of thy friende.

WE ought alwaies to participate with our friendes of euery fortune that happeneth vnto them. Hauing therfore within these few daies had vnderstanding, that you were robbed, I receiue such displeasure & griefe, as of dutie ought euery good and perfecte friend one for another. But because I knowe, that it is not needefull to comforte them, which are of themselues by wisedome comforted, I will not inlarge any further, but onely desire you to haue patience in such misfortune, as requireth your singular prudence: whereunto I commit you, &c.

The

The exhortation of a Captaine vnto his ſouldiers.

ALthough nature alwaies appointeth ſome puiſſant perſon, for neceſſaris occaſion to gouerne the ſubiects people, in due obſeruance of order; yet ſince the time that I haue bene amongeſt you in the adminiſtration of warfare, I do not eſtæme my ſelfe your ſuperiour, but equall: for that no exerciſe hath more nœde of ſkill and counſell, then warrefare. You therefore my ſouereigne Souldiers, inforce your ſelues with all louing diligence, to ſubdue and bring downe theſe barbarous people, not ſo furious as peruerſe, at all times and in all places, our great enimies. For which occaſion in this warre, ſhewe your ſelues not onely friendes and defenders of our King, but alſo tutours and carefull prouiders for your ſelues, and preſeruers of your wiues, children, and goods, &c.

To demaunde enterteinement of a great Captaine.

COuragious Capteyne, the celebrated renowme of wisedom, prudence, honestie, and vertue in cheualrie, wonderfully exercised by your Lordshippe in our time, do inuite and prouoke me to appeale vnto your presence, offering therevnto my whole seruice, readie at all times, and in all places. Many men of great fame in warrefare, are at this present of mee verie well knowen, of all which none of them in heart. counsell, manhoode, nor prudence, may be compared vnto your excellencie: therefore all the true champions of France, and other men of armes are desirous to submit themselues to your Lordship: amõgst which number, as one of the meanest, I humbly request to be admitted, &c.

To excuse thy selfe, for being negligent in writing vnto thy friend.

IF in times paſt I haue not written vnto you, as my dutie was, it hath beene for the vrgent buſineſſe & great affaires that letted me: yet therefore it is not, but that my whole truſt and fidelitie in euery kinde of thing hath alwayes remained in you: and eſpecially, when I recorde with my ſelfe the ſingular loue which you haue alwayes ſhewed vnto me in deedes and effects. And becauſe it is better to expreſſe ſome part of my dutie late then neuer, I am mooued to write vnto you theſe preſents, that you mayparticipate with me of my profite & proſperitie, as you haue heretofore of my hinderance & aduerſitie, ayding, counſelling, and fauouring me, more then euer I halfe deſerued towards you, &c.

To put thy friend in remembrance of thy buſineſſe.

ASſured I am, that no negligence hath at any time kept you backe, from ſatisfying of my demaundes,

which, through your humanitie, you haue alwayes reputed to bee your owne: and not onely the offer, which you haue many times made vnto me, but also the experience which I haue had of you, doeth bolden me nowe to write vnto you. My vrgent businesse therfore together constraining me, & knowing that no affairs of mine (for the loue and affection that you beare vnto me) shall be accompted troublesome vnto you, I nowe agayne put you in remembrance of that, whereunto my businesse compelleth me: hoping to be pleasured of you, as of him, in whome I fixe my full truste & fidelitie in all things, and who also may dispose of me, as of a deere and perfect friend, &c.

To require ayde at thy friendes hand in time of powerte.

THe hope & fidelitie which I haue had in you, & in the offers which many times, with an affectionate minde, you haue made vnto me, doth com-

comfort me, and moue mee in this my buſines and neceſſitie, to haue recourſe vnto you: being very certeine (for the humanitie and affection that you beare vnto me) that your effectes will be correſpondent to your words, and that you will ayde me with that which I ſhall demaund: which thing wil be verie acceptable vnto me, and which thing alſo you may eaſily graunt me: for it lieth aſwell in your poſſibilitie, to giue it, as in mine to aſke it. And though the pouertie bee great, wherin I finde my ſelfe at this preſent: yet doeth euerie man knowe, that it is not by my fault, but by the impetuoſitie of Fortune, who caſteth down to ground each perſon whō ſhe liſteth: for ſickneſſes, debates, change of time, & a thouſand cōtrarieties (as euerie man knoweth) haue throwen me downe ſo lowe, that henceforth with my vii. children, I haue more doubt for dying of hunger, then hope to liue, if your humanitie do not ſuccour me in this mine aduerſitie. And

thus I committe my selfe vnto your charitable pitie, &c.

To write vnto an Aduocate.

I Doubt not, but that your worship accounteth mee a negligent man, seeing ỹ in a monethes space I haue not written vnto you: but certeinely no occasion cõmeth vnto my memorie at this time more conuenient: thẽ to reason by writing with a sage and gentle person, and one adorned with vertue: & thus vnderstanding mine excuse, I trust you will be inclined to pardon me. But to the purpose, since your worship departed from vs, we haue ben more pursued and molested in our processe before the Cõmissarie, (who arriued here the day after your departure,) then euer we were afore time: we haue bin these iiii. sundrie dayes sore troubled, bicause wee had no man to speake for vs: and our aduerse partie had M. Iames Parceual for his Counseller. But (not to be troublesome by ouer long writing) ỹ whole matter of the processe depen-

deth

deth vntill your comming: therefore I pray you make ſpeedie returne, & adreſſe your writings orderly. Thus vnderſtande you our troubles. One houre ſeemeth to mee a whole yeare vntill your worſhip come vnto vs. We haue founde the laſt wil & teſtament of our Vncle deceaſſed, which will make verie much for our purpoſe. We wait for you here the week after Eaſter, &c.

To aunſwere thy friend hauing prayſed thee.

YOur phraſe of ſpeech is ſo finely adorned & ſo eloquent, that in veritie vnto a man euen ful of eloquence, it would be troubleſome therunto to make due and ſefficient aunſwere, therefore impoſſible vnto mee full of barbariſme: But (peraduenture) I knowe not the loue & affection which you beare vnto mee, for which cauſe although I haue not that ornature of ſpeech that were requiſite, yet notwſtanding I wil inforce my ſelf for duties ſake,) as alſo I truſt to your con-

ment) to write you some parte of an aunswere: to the end that you might rather blame me of insufficiencie, then of ingratitude or negligence. And therefore, though I knowe my selfe to haue bene praised rather thorough your humanitie, (for ỳ singular loue that you beare vnto me) then for the merites of my vertues: yet neuertheleſſe, I cannot chuse but be glad and reioyce, to bee prayſed of ſo prudent a perſon, and one adorned with ſuch eloquence as you are: for your autoritie is ſo much in eſtimation, that not onely men worthie, but alſo the vnworthie it beautifieth and extolleth.

The replie vnto the ſame.

COnſidering with my ſelfe, the ſmall puiſſance of my weake ſpirite, and with what authoritie of eloquence it were needful & neceſſarie to ſend you my letters: I am as it were aſtonied, and ſpecially for the receit

of

of your copious Epiſtles: but certeinly, I am not he whome you haue ſaid to be prudent and adorned with eloquence. for therein haue I employed no labour: but aſſuredly, you are worthie to bee called euen eloquence it ſelfe, &c.

To ſhewe thy ſelfe thankefull for a beneſite receiued.

THough at this preſent through the contrarietie of the time, I find my ſelfe feeble in the giftes of Fortune, and that towardes you I cannot vſe that remuneration in effect which I ought: yet I truſt you thinke, that my good will is ſo great towards you, that I haue thereby fully ſatiſfied to euery default of my vnfortunate fortune. And ſo remaine I aſſured, that thoughe your accuſtomed humanitie, you will accept my good will. But if euer Fortune (who is mutable) do returne her ſelfe towardes me (as I attend her ſweete dalliance) & put her

prosperous sailes to mine honest intent there is not a man in the whole world that more largely shall dispose of me & all my possibilities, then shall your wisedome, &c.

The same, after an other maner.

IF GOD had shewed such favour to me, that I had bin as sufficient to haue rewarded so many your benefites, as I feele my selfe able and desirous to render you infinite thankes, assuredly I would haue beene as readie to the satisfaction of the deede, as of the good will: therefore as farre as extendeth at this present my abilitie, I minde not to be ungratefull unto you. And thus I thanke you for the same, asmuch as if you had done mee the greatest and most singular benefit in the world, and offer my selfe alwayes unto you, in al that shalbe possible for me, &c.

Here endeth the third Booke.

THE

The fourth booke conteyning fundrie Letters belonging to loue, as well in verse as in prose.

¶ *Eurialus writeth vnto Lucrecia.*

IT is not without cause (Lady Lucrece) that all the inhabiters of this Citie haue their eyes fixed to behold, regard, loue and praise thée: when of the one part they consider the great vertues wherewith thou art enriched, the good & honest manners which adorne thée: and moreouer, they haue in admiration thy wealth, and yet more thy nobilitie and vertue, surpassing all other thy parents. And when (besides) they consider on the other part the great, singular, and incredible beautie which is in thée, they iudge within themselues, ỹ thou art a very spectacle

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ſpectacle of Natures worke, and are not deceiued: for they vielwe thy angelical viſage ſo faire and cleare, that it would lighten a firmament altogether cloudie: thy eyes bright, cleare and ſhining, like two ſtarres, whoſe ſweete aſpects driue away all ſorrow and ſadneſſe, and bring in place all ioy and pleaſantneſſe. The faire die of thy pleaſant face, paſſeth all other liuely colour: thy large forehead, thy chriſtall necke, thy coral lips, thy golden haire, thy comely body, and other thy members ſo well proportioned, that I cānot deſiſt nor abſteine from praiſing thée, in praiſing thée to loue thée, and in louing thée to honor thée. Theſe cauſes, with many moe, doe conſtraine me to loue thée: & though nobilitie, richeſſe, and youth be in me, and alſo that (thankes be vnto God) I am fortunate ynough: yet much more fortunat ſhould I be, if it would pleaſe thée to loue me. For (as for my part) I am determined not onely to loue, eſteeme, and honour thée, but alſo to

ſo to die for thée in thy neceſſitie, or at thy pleaſure: and I aſſure thée, that both waking and ſléeping, I haue no thought but of thée. And though ſome of my companions do ſay, that I am happie, becauſe in me are ſome ſmall giftes of Fortune, and vertues: yet (theſe notwithſtanding,) I account my ſelfe vnfortunate, if I obteine not thy fauour: for thou arte the ſame, wherin reſteth my only hope. Turne therefore (if it pleaſe thée, my ſwéete dame and gratious virgin) thy ſwéete eyes of humanitie, and with clemencie behold thy humble ſeruitour. O what a thing is loue: now do I know it by experience: and maruell not though the greateſt Lords & Ladies be thereunto ſubiect: for many (nilling to obey his commaundement,) are fallen into great inconueniences. Remember thée of Daphne, and of Siringue, of which the one deſpiſing the loue of Phœbus, and the other of Pan, cruelly ended their liues. Take thou héede of ſo doing, and rather fol-

lowe

lowe Penelope, who vnto her Louer obserued loyaltie, and liued notably. And to be breefe, graunt vnto my requeſt, for in ſo doing I promiſe thee to be loyall, honeſt, and ſecret in the accompliſhing of all thy deſires.

Anaxartes pittifully writeth to Oriana.

I Beſeech you (Madame) excuſe my boldnes, in taking in hande to diſcouer vnto you the martyrdome, that I ſuffer for your excellencie, which ſo much the more greeueth me, for that I keepe it cloſe and couert: and notwithſtanding the great reuerence y I beare vnto your highnes: yet ſuch and ſo behement is the force of loue in me, that my ſenſes can no longer reſiſt, but muſt manifeſt the ſame vnto you, which is in ſuch ſorte, that I (by meanes of the extreeme violence thereof) cannot vtter it, ſaue onely y through it, I feele in my ſelfe (as it were in a little world) all the diuers

paſſi-

paſſions & motions of the elementes. Alas the continual teares of my poꝛe wateriſh eyes doe rightly reſemble ẏ flowing flouds of the ſalt ſea ſome, & my ſoꝛrowfull deepe ſighes doo ſtie as wind in the aire, being mooued by ẏ heate of the fire hidden in my heart: ẏ which (without your pitie) ſhal turne all my body into dꝛy earth & aſhes, &c.

The gentle anſwere of Oriana to Anaxartes.

MY Lꝛde, as touching the ardent affection which you affirme to owe vnto me: ye ſhall pardon mee, if I be not alreadie purpoſed to beléeue that thing wherof I may better iudge hereafter by effect, thē now by wꝛds (which are often and eaſily diſguiſed) yet this not withſtanding, I ſuppoſe that Pꝛinceſſe foꝛtunate, vnto whom God ſhall giue a knight that aboundeth with ſo great vertue, as I eſteem and honour in you, accoꝛding to the merite thereof.

The

The Louer to his Lady after long absence.

ALas my louer, the long absence of your person, hath giuen mee so great passions and sorrows, that had it not beene for feare of the grieuous anguish that you woulde haue sustey-ned through my death, I had been buried long agoe, and so depriued of the greatest goodnesse that coulde haue chaunced vnto me, that is, to enioy the sight of you. Ah, mine eyes, are not you to blame thus to drawe out (by force of weeping) ỹ little humour wherewith my heaute hearte doeth nourish it selfe: considering my returne vnto her, for whose seruice only my spirit is content to be resident in this painefull heart: Yet thoughe you shoulde haue had no hope to see her againe, yet haue you had more goodnes (through the fauour that shee hath shewed vnto you in times past) then euer you deserued. And further, you may be rightly assured, that so con-

constant is her subtiltie, that for any accident or chaunce that shall happen vnto her, she (seeing in her hearte my fidelitie) cannot varie, and such is it, that I had farre rather die a thousand deathes, then once to loose her good grace, &c.

A certaine louer writeth vnto his Ladie.

My Deare, sith the gentle Emperour of the firmament, with all his studie (as plainely appeareth,) hath vouchsafed to adorne you with heauenly and Angelical beautie, with vertue more then humane, with apparent modestie, and with royall behauiour: who then doubteth, but that you are pleasant, pittifull, gentle, and gratious? Certes none. And for that in your faire forehead shining eyes, loue sheweth it selfe apparelled with liberalitie, therefore haue these thinges emboldened my halfe aliue heart, (nowe of long time linked vnto you with ardent sighs) to say with

mazed minde, these fewe vnadorned wordes, which shall bee the secrete messingers of me your assured seruitour, humblie therefore requesting you not to denie me your swéete loue, wherevppon continually cogitating both day and night, I am forced eftsoones to recorde and call vppon your pleasaunt, and most delectable name, from which I expect comfortable succour. No more, but that I still attend to receiue from your clemēcie, gentle, fauourable and conuenient answere.

A Louer requesteth his Ladies loue.

CONsidering (my soueraigne ioye) ẏ great vertues of nobilitie, beautie, and courtesie, wherewith nature by superaboundant measure hath in such sort adorned you, that aboue all other terrestriall bodies, you are iudged by common voice to obteine the crowne and principalitie: and on the otherside weying the want and insuffi-

ſufficiencie of my former ſeruice to-wardes you, my trembling hande is ſcarce able to hold the penne, neither dare my ſtammering tongue expreſſe that, which the afflicted hart through ardent appetite deſireth to manifeſt vnto you. Yet loue (which aboue al animated creatures,) holdeth in his domination my inflamed heart, doth ſo exceede, that it giueth me doubtfull boldnes to take in hand to open vnto you the ſecretes of my breſte: which is to doe you to vnderſtand, that euer ſithence mine eyes did ſpeculate and beholde your great beautie, my heart hath remained ſo bound and intangled, that of his owne frée will, it hath choſen to be included in your ſwéete priſon. By reaſon whereof, and ſéeing the berations and grieuous paſſions of my languiſhing corpes, cauſed through the ſwéete regarde of your eyes, and augmented by the great eclipſation of your abſence, I am conſtrained to imploy and demand your ayd and ſuccour. And becauſe you are

the, who onely and none other, may sende remedie in this case. I therfore most humbly pray and request you, that euen as in all other vertues you are soueraigne, so likwise in this mater, you would shew your selfe charitable and pittifull. And sith you are the cause of this so great & grœuous martyrdome, and that you only may helpe, and remedie it, extend vnto me a perfect remedie, by sending a benigne answere, thee which I most effectuously desire and attende.

The answere of his Ladie.

My troubled thought so discordeth from your fond affection, that I cannot maruell enough to imagine, what fond cause moued you, and gaue you such presumptuous boldnesse, as to trouble and interrupt mee of mine accustomed rest, through your abhominable letters and wanton words. Your said letters (to the end that they shoulde not come vnto the handes of anie

any other perſon) I haue receiued: and beholding the contentes thereof, with great paine could I bridle mine yre, and withhold my ſelfe from tearing them in pieces. But conſidering that ſuch faulte is not to bee imputed vnto the letters (which are inſenſible) but vnto the compoſer and writer of them, I therefore refrayned my ſelfe from that purpoſe, willing to exercise that mine anger and rigor vpon the meſſenger: but likewiſe for report ſake, I refrained, giuing him ſpeciall charge, not thencefoorth to returne vnto me wᵗ any ſuch meſſage. And to the end you ſhall not preſume to continue any longer in this ſuite, vnderſtand ye, that I am not ſhee vnto whome ſuche abuſiue letters ſhould bee ſent. I haue thought good (contrarie to mine accuſtomed manner) to write vnto you at this preſent which my ſpirite with much adoo can ſcarce abide to finiſh, through ỹ great offence that it feeleth: certifying you,

that if you perſeuere any longer in this matter, you ſhall doe vnto mee a moſt diſpleaſant thing, and vnto your ſelfe ſhall purchaſe great and euident damage. Wherefore I pray you (for the auoyding of al theſe inconueniences, that you will condeſcende vnto my requeſt: and ſo doing you ſhall doe me a ſingular pleaſure.

The replie of the Louer.

HAuing (my ſingular Ladie) receiued your home ſweete letters, and them beholding, I finde my ſelfe in ſuch a contrarietie and diſcord, that my perplexed thought can finde no way or meane to recreate it ſelfe. For of the one parte conſidering the wiſe and ſage words of your ſaid Letters, my heauie heart deſired to be it owne homicide: and of the other part viewing the thing which your white and pleaſant handes had touched, ſo much ioy did abound in me, that I could not refraine, nor withdrawe my grædie

eyes

eies from stil beholding it, nor my restrained tongue from often reading it. Yet, seeing it much moystened with ỳ flowing floud of my weeping eies, & fearing thereby to hurt or teare it, I did moderate & bridle my ardent appetite, minding to beare it alwayes nigh vnto my heart, in signe of veneration and honour. By your sayd letters (my deere & onely maistresse) you blame me of presumption, in being so bolde to write vnto you. Certeinly, if you consider well the manner, you ought not to impose that faulte vnto mée, but to attribute it vnto your excellive beautie, worthinesse, and benignitie, which euen at their first appearance, together wᵗʰ the swéetnes of your gratious countenaunce, did so penetrate and enter into all my exteriour and interiour powers, and so assailed, hurt, and wounded my afflicted heart, vnprouided of resistaunce, that it is not onely robbed and spoiled of all franke and frée libertie, but also in such sorte submitted & yoked with

all affection, fidelitie, mind, & thought vnto the perpetuall contemplation of your excelencie, that I am not able to separate nor remoue it from ỹ subiection and seruitude, ne yet to reduce it to the former libertie. And for that you say, you would haue rent my letters, and il entreated the messenger, let the continual tormẽts, which (for your sake) teare mée in péces, suffice to satisfie your yre, and not disdaine your tender hands with crueltie: and touching (ỹ which is more grieuous and bitter vnto me) that you cõmand me not to write vnto you any more, nor to continue my purpose: knowe (ye my déere) that like as this impossible for any man to separate from you your great beautie: euen so, none other but death can take away or diminish my purpose and intent, but euerie houre augmenting doth double it selfe, together with most grieuous anguishe and sorrowe: for reward and remedie whereof, I demaunde none other recompense, but onely

that

that you graunt and permit me to be your loyall louer and ſeruitour.

A Louer writeth vnto his Ladie.

TO expreſſe vnto thée (my déere) the inward griefes, the ſecret ſorowes, the pinching paines that my poore oppreſſed hart pitifully endureth, my pen is altogether vnable. For euen as thy excellent vertue, beautie, comelineſſe, and courteſie, farre ſurmounteth in my conceipte, that of all other humane creatures: ſo my pittious paſſions both day and night are no whitte inferiour, but farre aboue all thoſe of any other worldly wight. So excell not thy giftes, but as much exceed my griefs. Therfore (my ſweet) vouchſafe of thy ſouereigne clemencie, to graunt ſome ſpeedie remedie vnto the grieuous anguiſhes of my heauie heart, detract no time, but wey with thy ſelfe, the ſicker that the patient is, the more deadly that his diſeaſe is déemed: So much the more

ſpæde ought the Phyſician to make, ſo much the ſoner ought he to prouide and miniſter the medicine, leaſt comming too late, his labour be loſt. But what painefull patient is he, that ſuſtaineth ſo troubleſome a taſke, as I poore ſoule doe, except thou vouchſafe to pitie me? For ỹ partie patient being diſcomforted at one Phyſicians hand, may haue recourſe vnto an other: whereas I diſcomforted at thy hands, can haue recourſe vnto none, but ſtill languiſhing, muſt looke for a loathſome death. Conſider therefore (my deare) the extremitie of my caſe, and let not canckred crueltie corrupt ſo many goldē gifts: but as thy beautie and comelineſſe of bodie is, ſo let thy humanitie alſo and clemencie of minde, drawe not (as the Prouerbe ſaith,) a leaden ſworde out of a golden ſcabberd. And thus hoping to haue ſome ſpædie comfort at thy handes, vppon that hope I repoſe me, till further oppoꝛtunitie.

A con-

A conſtant lover doth expreſſe,
His gryping griefes which ſtill encreaſe.

As Troilus did neglect the trade
of Louers ſkilfull lawe,
Vntill ſuch time as Creſide faire,
with fixed eyes he ſawe.
So I likewiſe toke litle keepe,
of loue within my breſt,
Vntill I viewd the graces well,
which in you hidden reſt.
And like as he with furious flames,
was forceably annoyd:
So I likewiſe (through force of loue)
doe lacke that which he ioyd.
For now my reſtleſſe mind dothraue,
that conſtant was of yore:
And ſundry ſtrãge conceits do cauſe,
my griefe t'increaſe the more.
Thus farre our fates I may compare,
in all alike to bee,
But would in ſequele I might finde,
ſuch Fortune as did hee.
Then ſhall I haue iuſt cauſe to ioy,
then ſhall my mirth abound,

Then

Then shall I want no wished hap,
that may on earth be found.
Then shall my ravings all rebate,
with constantnesse in place,
Then shal my strange cõceits anoid,
my griefe turnd to solace.
But sith I want some such a friend,
as he of Pandor had,
Who brought his purpose wel about,
and made his minde full glad.
Therfore my selfe (in doubtfull hope,
poore soule) now forst am I,
My furious flames for to unfold,
and for redresse to crie,
To thee which art the onely stay,
of these my troubled vaines,
Of these my secrete griping griefes,
of these such pinching paines:
As long haue boyled in my brest,
where they suppresst haue bin:
But now through force of flameburst
and cannot be kept in. (out,
Much like to burning Aetna hil,
whose flashes neuer cease:
But boyling fore both night and day,
do freshly still encrease.

So

So fareth it likewise with me,
whose faithfull heart doth burne,
And oft with secrete sighes & sobbes,
constrained is to mourne.
Therefore graunt grace, as Cresida
did unto Troilus true:
For as he had her loue by right,
so thine to me is dus.
Else shall I liuing day ly die,
thus rest I in thy hands:
As thou shalt please at libertie,
or else in carefull bands.

FINIS.

One writes in earnest, or in iest:
As then shall like his Ladie best.

TO vāt in verse dame Venus praise
that finely featurde wight,
Or paint in prose the perfect points,
that hers are due by right.
To shew her glittering golden haire,
her forhead featly framed,
Her christall eyes, like Turtles true,
no blot that may be blamed.

Her

Her prettie nose in order plaste,
her comlie cherrie chekes,
Her Ruby teeth, her Coral lips,
that each man loues and likes.
Her dimpled chin, her milk whit neck
her brestes as round as ball,
Her shoulders streight, her folding armes
her fingers fine & smal.
Her prettie tender touching handes,
her waste as small as wande,
Her belly soft, her silken skin,
what would ye vnderstande?
Her tender thighes, her bending knées,
her well proportioned legge,
Her prettie toes, her inch broad heele,
her foote scarce cracke an egge.
All these I say by penne to praise,
a needlesse worke it were:
If worthie wight to whome I write,
shoulde hap be present there.
For she as farre doth Venus passe,
and Helen ten of Troy,
As doth in strength the strongest mã,
surmount the feeblest boy.
Well thus it is, or else not so,
but as she is she resteth,

And

And he that thus commends her now
ye may not thinke he ieſteth.

FINIS.

A louer pearſt with Cupides bowe,
Thinkes long till he be rid from woe.

When ſturdy ſtormes & whirling
ye waters wan do toſſe, (winds
The ſiely ſhip is troubled ſore,
in daunger of his loſſe:
So in like caſe, when Cupide hath,
with diuting dart in hand,
Pierſt through ye harts of louers true
as all agaſt they ſtand;
Before his Godheade forced ſtreight,
downe for to fall and yeeld:
No ſtrugling ſtrength may him with-
no buckler nor no ſhield: (ſtand,
This Cupide, his cruell God,
with ſterie flaming dart,
Hath wounded me in euery vaine,
but chiefly at the heart.
There doth the ſting abide and ſtay,
there doth the ſhaft remaine:

All

All remedie is past I know,
to ease me of this paine:
Except that thou to whome I write,
some comfort to me showe:
For thou art onely shee that may,
release me of this woe.
Thou onely art (and none but thou)
mine onely ioy, or griefe:
My happie state or great decay,
graunt therefore some reliefe.
Destroy not him, whom sweet ymalst
without thy losse preserue:
Shew faithfull constancie to him,
that mindeth not to swerue:
He nought desires but loue for loue,
and faith for faith againe:
That both together in great ioy,
and comfort may remaine:
Detract no time, consider well,
when paine doth men oppresse;
Ech houre think they for to be twaill,
Till they haue found redresse.
And thus because my griefes increase
I say my deare adieu:
And pray thee to haue minde on him,
that vnto the is true.

FINIS.

Ase-

A ſecret Louer writes his will,
By ſtorie of Pigmalions *ill.*

RIghtly reade Pigmalion was
A cunning Caruer in his dayes:
And therein moſt men did ſurpaſſe,
His worthy worksdeſeru'd due praiſe,
Such was his ſkill to graue in ſtone,
That like to him was neuer none.

This cunning caruer thought in mind
Some paſſing peece ſo fine to frame,
As worthie were to leaue behinde,
Whereby to winne immortall fame:
That men might ſay when hee were gon,
This picture graue Pigmalion.

And for becauſe his cunning greate,
In euerie point might well appeare:
A woman he would counterfeate,
(Who of al creatures is moſt cleare:)
That worthy work might wel cõpare,
With worthy creature was his care.

Pigmalion paſſing paines did take,
To bring this womaniſh work about:

Which so in Marble he did make,
That like was not ỹ wꝛld throughout
Each point so perfect did appeare,
That noght but life then lacked there.

And to be briefe, it was so wꝛought,
That he him selfe enamoꝛed fell
With this fine pæce, & still he thought
She was a liue, and loued him well:
And that she smiled with smirking lips
Thus to and fro his fansie skips.

Full oft he kist, and brast also,
This Marble maiden, made of stone:
He set her at his table tho,
And gaue her meat but she would none.
The meat still in her mouth remaind,
Which thing Pigmalion gretly paind.

Yet fancies fonde so fraught his head,
With blinde delights of burning loue,
That he this stone laide in his bed,
And thence could not his mind remoue:
But oft in armes he gan her close,
A colde companion I suppose.

If

If thus Pigmalion pinde away,
For loue of ſuch a Marble ſtone:
What maruell then though I decay,
With pitious plaint, & grœuous grone:
That loue a liuely Ladie bright,
Who hath dame natures points aright.

Oh would I might Pigmalions part,
In ſome reſpects now fully play,
Her to imbrace that hath my heart,
And ſometimes in my bed to lay:
I ſhould finde better paſtime ſure,
Then poore Pigmalion could procure.

But (oh) I dare not burning breſt,
Ne lingring loue, to her vnfolde,
For feare of further daungers preſt,
If that the ſame diſdaine ſhee ſhould:
Therefore with Syſiphus I mone,
Thus rolling ſtill the reſtleſſe ſtone.

FINIS.

A Louer hath his Ladies heart,
And writes to her, as is his part.

LIke as the valiant Souldier ſtoute,
When conqueſt he hath wonne,

Reioyceth much (expulsing dout)
for such a deede so done.
Or as the shipman, when that he
the struggling stormes hath past,
Doth ioy in minde, at length to see
the calme and gentle blast.
Or as the Merchant, when great toyle
and trauell he hath had,
In many a forren countrie soyle,
at his returne is glad.
So I likewise whom Cupide sore,
hath wearied with his warre,
And tossed with his raging rore
of Seas, that make or marre:
With daunger great at length I haue
(the Gods I thanke therefore)
Atteinde the thing that I did craue:
so now I ioy much more,
Then any of the foresaide states:
and good cause is there why:
For if I had not found good Fates,
right well forsoth knowe I,
My grief had ben much more the theirs
with nothing lesse then death,
Or liuing else in deadly feares,
while I had ioyde this breath.

But

But ſith that all my doubtes are paſt,
I ioy, and ioy againe:
For that I haue obteind at laſt,
redreſſe of greateſt paine.
And you deare dame to whom I write,
mine onely ioy and ſtay,
Be glad with me, reuiue your ſpirite:
as well I truſt you may.
For though the time be not yet come,
it is not long behinde,
Ere we ſhall ioye the totall ſumme,
and haue our wiſhed minde.
Then ſhalbe tride our truthful hearts,
then ſhall our loue be ſhowne:
Then ſhal be left our lingring ſmarts,
then ſhall no griefe be knowne:
But in the meane time faithfully,
(as doth of right behoue,)
Let each ſhew other conſtancie,
with ſtedfaſt fired loue.
Let both our mindes together gree,
as though they were but one:
Sith both our heartes ſo fired be,
as can be better none.
Whereof I doubt not (God I take
to witneſſe at this time,)

For I had rather life forsake,
then chaunce shoulde such a crime.
The like I knowe in you doeth rest,
and shall continue still:
As faithfully you haue exprest,
your true loue and good will.
Thus rest I then my heart (my deare,)
(who makes my ioyes excell:)
The gods vs guide from douting feare,
And thus my deare Farewell,

FINIS.

A louer sicke for verie loue,
To pittie doth his Ladie moue.

SIth God doth guid the course of man
directing all his wayes,
And ordereth euerie liuing thing,
as his good will doth please.
We mortall men must nedes submit,
our selues to Gods decree:
And lok what fate shal please him send
therewith content to bee.
Sometimes by health & wealth he doth
declare his feruent loue,

And

And oft againe with ſickeneſſe great,
our veſſels fraile doeth proue.
And for example, I my ſelfe
of late his hand haue felt:
But nowe at laſt moſt louingly,
with me againe hath delt.
Yea Atropos had almoſt cut
my vitall threde a ſunder:
If th'other Siſters had not ſaide,
it ſhoulde continue longer.
Yea dreadfull death ſtode at the doore,
and would haue ſtepped in:
If mightie Ioue (who ruleth all)
had not contrarie bin.
Thus haue I toſte the toyling ſtrife,
twixt lingring life and death,
Which almoſt had bereft from mée,
this preſent vitall breath,
Then iudge nothing amiſſe (my déere)
ne let me blamed bée,
Although in déede of many dayes,
I haue not béene with thée.
For ſure thou haſt béene ſtill with mée,
and preſent in my minde:
Thogh feéble ioynts & lack of ſtrength,
at home my corps aſſignd.

So that I could not come to thée,
as I would feigne haue done:
And as I wil by Gods good grace,
when I my health haue wonne.
But in the meane time this shalbe,
thée heartily to pray,
That if thou haue occasion for
to come, or goe this way,
To take the paines to visite me,
with passions yet oppreſt:
For sure thy pleasure will me ioy,
and purchase me great reſt.
Thus being bolde nowe for to craue,
this fauour at thy hand,
With fingers faint I finish here
and still thy seruaunt stand.

FINIS.

A faithfull Louer feeling smart,
doth nippe his Ladie false of heart.

LIke as the Crocodyle,
that beast of cruell kinde,
Doth weepe & wail, & make great mone
mans senses so to blinde:

And

And doth diſſemble much,
with flattering falſe intent:
As though great loue, & friendſhip eke,
to him poore man ſhe ment.
Vntill ſuch time that ſhe,
haue caught him in her clawes:
But then (Alas) with bloudie teeth,
ſhe kils where is no cauſe.
So thou (deare dame) haſt done,
(or wouldeſt at leaſt) by mée:
Not forcing for to hurt thy friende,
though no iuſt cauſe there be.
May I not iuſtly ſay,
oh cruell Tyger thou,
What meaneſt thou in raging wiſe,
to kill a faithfull man?
Is faith full firmely fixt,
is promiſe perfect made,
Of thée (deare dame) no more eſtéemd?
then cruell is thy trade.
Why ſhouldeſt thou deſtroy,
the heart that would thée well:
And after pleaſaunt friendly wordes,
to ſhewe thy ſelfe ſo fell?
How canſt thou then excuſe,
thy double dealing heart:

Sith vndeserued certeinsly,
thou causest me to smart?
But for thy fickle faith,
and promise broken so:
The Gods (no doubt) shal thee reward,
with pinching paine and wo.
Then shalt thou iustly feele,
how thou hast delt with mee:
And then also shall I reioyce,
thy punishment to see.
I read how Harpelus,
faire Phillida did pray:
But she with checking taunts & mocks
his purpose did gainesay.
The Gods regarding this,
toke pittie on his case,
And punished her cruell fact,
within a litle space.
Her heart was shortly set
on fire, with Corins loue:
Who passed not a pin for her,
as she did plainely proue.
Whereby she pinde away.
The like may chaunce to you,
Or greater punishment (no doubt,)
sith thou hast beene vntrue.

Thinke

Thinke not therefore thou canſt
vnpuniſhed remaine:
For why: thy fault is worſe then hers,
an hundreth fold certeine.
Well, wel, I ſay leaue off,
thy cruell ſcourging minde:
And practiſe not thy faith to be,
ſo falſe and ſo vnkinde.
Elſe ſhalt thou ſurely feele,
the force of Cupids bowe:
Whoſe arrowes haue not toucht thée
as thou doeſt plainely ſhowe. (yet
And thus (deare dame) adieu,
ſith that thou art ſo ſtraunge:
For certeinely I knowe right well,
that England is no graunge.
And now I will take hold
vppon ſome ſtedfaſt ſtay:
Not forcing for the ſlipperie Eele,
ſith ſhe will néedes away.
And as the burned childe,
the fire ſtill doth dreede:
So am I warned now at firſt,
hereafter to take hæde.

Finis, ꝙ W. F.

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